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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 855.] LONDON: WEDNESDAY, MARCH 19, 1862. PRICE { UNSTAMPED 5d. / STAMPED ..... 6d.

SUNDAY EVENING LECTURES at TONBRIDGE CHAPEL, EUSTON-ROAD.

The Rev. J. R. KILSBY JONES will DELIVER the following LECTURES on the undermentioned SUNDAY EVENINGS.

CHRIST'S DEFINITIONS.

March 23. Definition of "Mother" and "Brother."
" 30. Definition of "Greatness."

CONCLUSION.

April 6. "Will you have this Man to Reign over you?"

Service to commence at Half-past Six o'clock.

CENTRAL UNITED BARTHOLOMEW COMMITTEE of EVANGELICAL NONCONFORMISTS.

CHAIRMAN—EDWARD SWAINE, Esq.
TREASURER—Sir S. MORTON PETO, Bart., M.P.

The Committee sit at No. 10, Broad-street buildings, London, where attendance is given daily. They invite communications from those who wish to co-operate in the commemoration of the fidelity of the Two Thousand Clergymen who were Ejected from the Pulpits of the Church of England in A.D. 1662. The First Tract has been issued, and may be had on application to

SAMUEL COX, Secretary.

10, Broad-street-buildings.

Drafts and cheques to be crossed to Messrs. Fuller, Banbury, and Co., 77, Lombard-street, E.C. Post-office Orders made payable to Samuel Cox, 10, Broad-street-buildings, to whom all remittances are to be sent.

BARTHOLOMEW DAY.—PRESBYTERIAN COMMEMORATION.

LECTURES will be delivered in the PRESBYTERIAN CHURCH, REGENT-SQUARE, on MONDAY EVENING, March 24, by Rev. JAMES HAMILTON, D.D.

Subject—"Nonconformity under Charles II."

MONDAY, March 31, by the Rev. JOHN EDMOND, D.D., "On Presbyterianism since the Revolution, and its Present State and Prospects."

The Lectures will commence at Eight o'clock precisely.

MORNINGTON CHURCH, HAMPSTEAD-ROAD.—OPENING SERVICES.

The Church will be Dedicated to the Worship of God, and the Preaching of His Word, on FRIDAY EVENING next, the 21st instant.

The Revs. J. C. Harrison, E. White, Thos. Jones, Newman Hall, LL.B., and others, will take part in the Service.

On SUNDAY, the 23rd, the Rev. J. BALDWIN BROWN, B.A., will preach in the Morning; and the Rev. WATSON SMITH, of Manchester, in the Evening.

And on the following SUNDAY, the Rev. THOS. T. LYNCH, Minister of the Church, will deliver his Introductory Sermons.

The Service on Friday Evening to commence at half-past Six; the Sunday Services at Eleven and half-past Six.

COLLECTIONS will be made after these Services in aid of the Building Fund.

DUBLIN.—The NEW CHURCH for the Rev. J. DENHAM SMITH.

LONDON COMMITTEE.

John Morley, Esq., Upper Clapton,
Samuel Morley, Esq., 18, Wood-street.
Joseph Kidd, Esq., M.D, Blackheath.
Joshua Wilson, Esq., Tunbridge-wells.

SUBSCRIPTIONS will be thankfully received and duly acknowledged by the above Committee, or can be paid to the following Bankers,

Messrs. Barclay, Bevan, Tritton, and Co., Lombard-street; Messrs. Ransome, Bouverie, and Co, Pall Mall.

MILE-END NEW TOWN CHAPEL will be OPENED (D.V.) on TUESDAY NEXT, March 25, 1862, at Noon. The Rev. THOMAS BINNEY (of Weigh House Chapel) will preach.

In the Evening, at half-past Six, the Rev. JOHN STOUGHTON (of Kensington) will preach.

Tickets for Dinner, 2s. 6d., and Tea, 1s. each, will be provided.

On WEDNESDAY, April 2, at Seven o'clock, the Rev. S. MARTIN, Chairman of the Congregational Union for 1862, will preach.

SUBSCRIPTIONS will be gratefully received by the Rev. W. Tyler, Treasurer, 2, Trafalgar-place East, Hackney-road.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 10, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

THE MIALL TESTIMONIAL FUND.

CHAIRMAN, John Crossley, Esq., of Halifax; TREASURER, Geo. J. Cockerell, Esq., Sheriff of London and Middlesex; HONORARY SECRETARIES, Stafford Allen, Esq., John Cook, jun., Esq., and W. Heaton, Esq. (Editor of the "Freeman"); BANKERS, Smith, Payne, and Smiths, London, E.C. The amount already promised exceeds 3,300*l*. The list will be shortly published.

Attendance daily at 14, Cornhill (Office 25), London, E.C.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

Subscribers of not less than half-a-guinea a year receive the Society's journal, the *Liberator*, monthly.

Subscriptions intended to appear in the Report for the present year should be remitted before the 30th of April—in favour of the Treasurer, William Edwards, Esq.

Papers explanatory of the Society's objects, and Catalogues of its Publications, may be had on application.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London.

LONDON MISSIONARY SOCIETY.

DEPARTURE OF MISSIONARIES FOR MADAGASCAR.

On WEDNESDAY EVENING, the 26th inst., a Valedictory Devotional Service will be held at the Poultry Chapel, on occasion of the departure of Six Missionaries to Madagascar.

The Revs. C. Dukes, M.A., Dr. Tidman, G. Smith, and T. Binney, will take part in the Service.

To commence at Half-past Six o'clock.

ARTHUR TIDMAN, } Secretaries.
EBENEZER PROUT, }

APPRENTICESHIP SOCIETY.

The next HALF-YEARLY ELECTION will take place at the CONGREGATIONAL LIBRARY, FINSBURY CIRCUS, on TUESDAY MORNING, March 25, 1862. The Poll will commence at Eleven o'clock, and close at One precisely.

I. VALE MUMMERY, } Hon.
W. WELLS KILPIN, } Secs.

ART UNION of ENGLAND.—Subscription, Half-a-Guinea.

Subscribers may receive immediately one of the Chromo-Lithographs, "Stepping-Stones," after Goodall, or "On the Island of Zante," after Rowbotham—in addition to the chance of a prize of 50*l*., or more, in May, 1862. Prizeholders select from the Public Exhibitions.

Prospectuses forwarded on application.

BELL SMITH, Secretary.

Chief Office, 13, Regent-street, London, S.W.

POLYTECHNIC.—Entire Change of Lectures and Entertainments.—Every Evening, at quarter past Eight, New Musical Entertainment by Mr. J. E. Carpenter, assisted by the Misses Mascall, entitled "The World and his Wife."—Monday Evening, at a quarter past Seven, New Lecture by Professor J. H. Pepper, on "The late Appalling Accidents in Coal Mines."—Wednesday, at Two, "Elementary Astronomy."—Beautiful Series of Dissolving Views, illustrating the "Iron Walls of Old England"—Exquisite Photographs, by Mr. England (London Stereoscopic Company), of "Scenes in America," Tuesday, Thursday, and Saturday. Open, Twelve to Five, and Seven to Ten.

IN CHANCERY.—IN the MATTER of the Estate of ANN JOBSON, late of the parish of Saint Mary, Islington, in the County of Middlesex, deceased, HEPHZIBAH ELLMERS, widow, against JOHN BARNETT. Whereas the said Ann Jobson, who died on or about the 26th day of January, 1848, at Cross-street, Islington, aforesaid, by her Will, dated the 21st day of January, 1848, and which was proved in the Prerogative Court of Canterbury on the 19th day of February in the same year, bequeathed "to the Fund for Aged Dissenting Ministers" one-tenth part of certain Reversionary property in her said Will mentioned, and which Reversionary property has fallen in; the persons or person claiming to be entitled to receive such legacy are or is by their or his solicitors or solicitor, on or before the 11th day of April, 1862, to come in and prove their or his claim to receive such legacy at the Chambers of the Vice-Chancellor, Sir John Stuart, No. 12, Old-square, Lincoln's-inn, in the County of Middlesex, or in default thereof they or he will be peremptorily excluded from the benefit of the said Legacy. Thursday, the 17th day of April, 1862, at one o'clock in the afternoon, at the said Chambers, is appointed for hearing and adjudicating upon the claims. Dated this 10th day of March, 1862.

ALFRED HALL, Chief Clerk.

Gellatly and Son, 3, Saint Michael's-alley, Cornhill, in the City of London, solicitors for the Plaintiff.

TO PARENTS and GUARDIANS.—CHILDREN under three years of age requiring a Mother's Care will be Boarded and carefully Educated in a Christian family in a healthy situation. Terms, Fifteen Guineas. Highly respectable references can be given.

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THE DAUGHTER of a PUBLISHER is anxious to obtain a SITUATION. She is thoroughly conversant with Housekeeping in all its details: fond of children, and has for several years past been engaged in Teaching French, Music, Drawing, and English; and would not object to become the Companion of a Lady.

Either of the above positions she could undertake with the confidence of experience, but would be happy in any useful and suitable occupation.

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A YOUNG LADY, who has had several years' experience in the GENERAL and FANCY STATIONERY BUSINESS, wishes for a RE-ENGAGEMENT. Respectable references.

Address, W. C., 19, Market-street, Leicester.

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TO DRAPERS.—A YOUNG PERSON wishes for a RE-ENGAGEMENT as SALESWOMAN. Three years' reference can be given.

For particulars apply to Z. A., Post-office, Hilgay, Norfolk.

A COLLECTOR WANTED for the PROTESTANT DISSENTING DEPUTIES.

Address, stating qualifications, to Mr. Hull Terrell, Solicitor, 30, Basinghall-street.

PARTNERSHIP.—WANTED, a PARTNER, with 2,000*l*., to extend a profitable business. He will have to attend to the selling, and to travel occasionally.

Principals only, or their solicitors, may address, A 1, "Nonconformist" Office, 18, Bouverie-street.

CONFIDENCE.—TRUST.—A Gentleman of good education, active habits, large commercial experience, well connected, and who has travelled, wishes for a CONFIDENTIAL SITUATION, in which general knowledge, fair abilities, and good social position are required. Most satisfactory references will be given.

Address, in the first instance, Y. Z., Office of the "Nonconformist," 18, Bouverie-street, Fleet-street, London.

ARTICLED PUPIL.—WANTED, as an OUTDOOR ARTICLED PUPIL, in an Architect's and Surveyor's Office, a YOUTH about Sixteen years of age. He must write a good hand, be quick at accounts, and have some knowledge of drawing.

For particulars, apply by letter to W. C., 3, Horbury-terrace, Notting-hill.

A YOUNG LADY, the daughter of a Dissenting Minister, desires an ENGAGEMENT as NURSERY GOVERNESS. She is a good needlewoman.

Address, E. B., care of Mr. Evans, Chemist, High-street, Leicester.

A YOUNG LADY, a member of a Christian Church, desires a RE-ENGAGEMENT as NURSERY GOVERNESS. She teaches English and Music. Good reference.

Address, B. C., 19, Bull-street, Birmingham.

A YOUNG LADY, who has been for more than two years engaged as English Governess in a first-class School near London, and is about to relinquish her situation, desires a RE-ENGAGEMENT in a similar establishment, either at Easter or Midsummer. She is capable of instructing in the usual branches of an English education, and has some knowledge of French and Drawing. References given and required.

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The Rev. OSWALD JACKSON RECEIVES TEN PUPILS to Educate for Professional or Commercial life. As there will be VACANCIES at Lady-day, Mr. Jackson will be happy to forward his Prospectus, with references.

CRANFORD HALL COMMERCIAL SCHOOL, near HOUNSLOW, MIDDLESEX. Principal, Mr. GEORGE VERNEY. This Establishment is situated on the side of the old Bath-road, at the distance of twelve miles from Hyde-park-corner, and within a thirty minutes' drive of the station at Hounslow, Feltham, Southall, or West Drayton. The premises are extensive, and on a dry elevation, and contain every convenience adapted to a school. Mr. Verney has had more than twenty years' experience in the arduous and responsible work of training the young, and is favoured with many references in town and country. The system of teaching is plain, probing, and practical, and strenuous efforts are made to qualify the pupils for active business pursuits. The food is of the best description, and unlimited. Terms: Pupils over Twelve years of age, Seven Guineas per quarter; Pupils under Twelve years of age, Six Guineas. Latin, French, Music, Surveying, &c., are taught. Inclusive terms when preferred. All accounts settled quarterly, and a quarter's notice required previous to a pupil's removal.

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A limited number only is now required to complete the proposed number of 1,000.

Registration fees are doubled until the 12th of March, when the Books will be finally closed.

The whole body will sail simultaneously from London the last week in May.

Arrangements are being made for a Farewell Demonstration on the day of sailing.

The Third Report, and other papers, are now ready. The Pioneers' Report is expected by the March mail.

N.B. The Offices of the Association are now removed from Birmingham to 293, City-road, London, where particulars may be had, by enclosing stamps, to Mr. Brame, Hon. Sec., or to Mr. Harper Twelvetrees, Treasurer, Bromley-by-Bow, London, E.

NOTICE.—EMIGRANTS to ALBERTLAND should call at
E. J. MONNERY'S COLONIAL OUTFITTING WAREHOUSE, 165, Fenchurch-street, E.C., for the Emigration Price Current (to be had free, or per post by enclosing a stamp). It contains Lists for all Classes, with prices of every requisite for the Voyage, and the Colonies.

Berths and Cabins fitted at the shortest notice.

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(See List.)

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS.

ECCLESIASTICAL AFFAIRS:
Bicentenary Papers—No. 9. 241
The St. James's Hall Meeting 242
The St. Bartholomew's Bicentenary. — Grand Demonstration at St. James's Hall 242
Meetings of the Liberation Society 247
The Church Defence Lectures 248
Postscript 249
LEADING ARTICLES:
Summary 250
International Maritime Law 250
Dolce Far Niente 251
The Constitutional Struggle in Prussia .. 251
Good Intentions 251
Religious Intelligence 252
CORRESPONDENCE:
The Bicentenary Commemoration 253
The International Exhibition and Education 253
Apprenticeship Society 253
Foreign and Colonial 253
Parliamentary Proceedings 254
Election Intelligence 256
Missionary Work during the Great Exhibition .. 256
The Taepings of China .. 256
Court, Official, and Personal 257
Miscellaneous 257
Literature 257
Literature and Art 258
Gleanings 258
Births, Marriages, and Deaths 259
Money Market and Commercial Intelligence.... 259
Bank of England 259

Ecclesiastical Affairs.

BICENTENARY PAPERS.

No. IX.

RICHARD BAXTER.—THE DEEP, PRACTICAL PIETY AND EARNESTNESS OF PURITANISM.

THE life of Baxter is now generally allowed to have been one of the purest that ever adorned the ministry of a Christian church. The heat of disputations in which he shared has been cooled by more than 170 winters that have passed over his grave, and this Bicentenary year will find few enemies of a memory which can no longer be claimed by sect or party from England and mankind. As we have all a share in Shakespere, Milton, and Bunyan, so are we all in the great partnership that has property in the name of Baxter. His biography, well written—written in a truly catholic spirit — would be at once among the most readable, instructive, and liveable books of the age, affording an example of what one lofty soul may effect, even in a time of moral corruption, for the nation that gives it birth.

Yet, strange to say, among all the biographies of Baxter there is not one that could be placed in the hands of an ordinary young person with any well-grounded hope of it being read. The stories of Captain Cook, Commodore Anson, Samuel Johnson, Admiral Nelson, and George Stephenson are read without effort; but Baxter, and the men with whom he stood at a perilous period of history, remain as they fell, with their grand life-story still untold. A Carlyle—with more than Carlyle's sympathy for the poor, weak, sinful heart that can reach no ideals—or a Macaulay, with more than Macaulay's reverence for the spirit-strugglings of self-condemned penitent sinners, will yet make the name of Baxter a household word. To say that a Christian's life must, of necessity be unattractive, is, we think, to belie human nature. The life of our Lord, as told by the Evangelists, can never lose its beauty, interest, and attraction; although, as retold by some even good men who had fancied it stood in need of improvement, we are not certain that it possesses any real attraction for the young. Age after age of such have wandered in spirit with the lone Elder Brother from Jerusalem to Bethany, and sat with Him, in that one quiet cottage, with those well loved friends. Age after age of such have stood in spirit by the Sea of Galilee, and climbed the Mount of Olives, and mourned in the Garden of Gethsemane, and bowed at the foot of the Cross. Never was any biography better written than that; never was any biography more calculated to awaken the sympathies of youth, and smooth the pillow of age. "Of course," say some, "Christians must place this first." Yes, naturally so, "in theory," but we are speaking not of theory but fact, and claim that also for the story of the Manger and the Cross. If that can be read, and pondered over by young and old, rich and poor, Christian and no-Christian, the history of a Disciple of the Great Master might still hold the first place in literature.

The biographies of Baxter and other Christian men of his time are rather controversial treatises than narrations of eloquent facts. Men's minds were heated with disputation and embittered with suffering; great Catholic souls were *living* the books, which, when Englishmen are all less heated and embittered than even at present, some equally great Catholic souls must write. Men of strong convictions felt it necessary at that time to apologise for writing biography at all. Calamy, one may see, mixes up together the life and writings of Baxter, fearful that the former of itself might seem a work of supererogation, or prove barren of results. Baxter, relating in his own simple style, the life, exertion and death of Mrs. Margaret Baxter, his wife, justifies his biographical labour in half as much writing as the biography itself, and draws all the moral which not even a wayfaring man, though a fool, could avoid drawing for himself from the living facts. It was not the age of biography but of deeds, which still remain, like rough stones, in the quarry of chronicles, treatises and controversies for the uses of history. Yet surely "Baxter and his times" is of tenfold greater importance to Englishmen than "Charles the Second and his times" or in other words, than that chronicle of courtly deeds which has been presented to us as the History of England from 1660 to 1685. Not, indeed, that Charles could in any case, occupy an insignificant position in history; only, instead of being the great fact around which lesser facts revolved, he would in a life of Baxter drop into his place, as an accident of the time, fluttering round the deep earnest heart of English Puritanism. It would ill become us, however, to leave this subject without a distinct avowal that nothing of the foregoing should be misconstrued into a puny sneer on the labours of men like that great, noble spirit so recently taken from us, our never-to-be-forgotten Macaulay. We have no sneer, no censure, only gratitude and the kindest remembrance, for that honoured name. To censure him for not giving us lives of Baxter, Howe, Bunyan, and others, in his history of the times of James the Second and William the Third, would be simply absurd. Biographies like these require volumes for each, and (differing essentially from such biographical subjects as, for instance, Sir Isaac Newton), should be pictures of national life below the surface of public demonstration. Such a biography of Baxter we do not yet possess.

He was born at Rowton, in Shropshire, in the year 1615, on the 12th day of November; the Bicentenary of which month and year some of us can remember as having their most noteworthy celebration in the consummation of that treaty which placed the land of Baxter in so ugly a relationship to despotism. The Bicentenary of 1662 must leave a nobler mark than that, or excuse itself from leaving any mark at all. His school education is said to have been wretchedly imperfect; by which, we fancy, he gained more than he lost, for colleges in those days were not conducive to vigour of thought or truthfulness of character. Hardly knowing whither all his aspirings were tending, he was persuaded to try his fortune at Court; and to Court he went, being then about eighteen years of age. What could be more fortunate than an opening like this? Here he was on an exceeding high mountain, viewing all the kingdoms of the world. A thousand roads stretched before him, leading to the position of a Thomas Cromwell or even higher if he cared to climb. He had talent—genius, and doubtless knew it, and how much he could by its aid achieve. A glorious prospect truly; and all this he could have if he would fall down and worship the enemy of God and man. He stayed a whole month, and gazed upon the scene till his heart grew sick; and then he returned home, done with a courtier's life for ever.

Five years after this he received holy orders, having no doubt of their validity, and soon afterwards met some Nonconformists at Dudley, and imbibed those ideas which were called Puritan. Grave, earnest and acutely sensitive he had been from boyhood, and to the discourse of religious men he now neither turned a deaf ear nor presented an unreasoning mind, knowing that in becoming a Puritan he was not any whit the less a Churchman, or any more a schismatic. In 1640, about the time that political troubles were first becoming dangerous to Charles the First, Baxter was appointed to that Church at Kidderminster with which he was afterwards so intimately connected. Here slander and false witnesses were soon employed to blacken his name, but by the blessing of God without any other effect than an increase of his usefulness. Similar attempts were made when, in 1647, he retired from the chaplaincy of Walley's regiment, to which he had been appointed after the battle of Naseby. It was affirmed that at some time and place—nobody could say where or when—he had killed a man in cold blood; a report so utterly absurd that he suffered years to pass before honouring it with a public refutation. We allude to these matters more particularly because they afford instances—which might be largely multiplied—of the weapons used at this time by the enemies of Puritanism. Of the staunchness of Baxter no proof is needed. His opposition to the Covenant and Engagement is well known. His trenchant sermon before Cromwell, and his plain dealing at the interview with the Lord Protector that followed it, are matters of English history. He preached before Parliament on the day preceding the recal of Charles the Second, and some months afterwards stood as a champion of Puritanism at the Savoy Conference. The Liturgy he presented on that occasion may be found in Calamy's biography of him, and would well repay perusal. If we had space, however, in this paper, to compare it with that defended by the Anglican divines the comparison would not be altogether in favour of the memorable attempt of Puritanism to produce a national Liturgy, although no reasonable man can deny that it would have removed giant difficulties from the path of tender consciences. On May 15, 1662, he preached his farewell sermon, and gave the signal of sacrifice for conscience' sake.

On Sept. 10, 1662, Margaret Baxter (we forget her maiden name, and venture the anachronism), of wealthy and distinguished family, disregarding St. Bartholomew's ejectment, became the outcast minister's wife; and for nineteen years they lived together, sharing each other's joys and sorrows in a far different sense than the phrase usually implies. Like a sensible business man, Richard demanded a marriage settlement, which we recommend for its prudence and forethought to young gentlemen who are "unable to marry on 300*l.* a year." His conditions were—first, that the young lady's fortune (meaning, of course, her money, not her wealth in wisdom, sweetness and virtue) should be firmly made over to herself, that no man might be able to accuse Richard Baxter of covetousness; nay, that there might be no deadly twitch of conscience to accuse his own inmost soul; second, that her affairs should be settled so as never to involve him in lawsuits; third, that she should ask no more of his time than he could spare from his ministerial work. Not a very self-seeking settlement, we think; but, of course, "men were different in those days!"

This is that Margaret Baxter whose biography Richard wrote; and a more loving one was never dedicated to the memory of a woman. Great rough, stern Puritan, how he bends and melts over poor Margaret's grave! How he tells—thinking he is revealing nothing of his sacred inner feelings—of the affection which led her to sacrifice large sums of money rather than distress her husband by seeking the recovery of debts by law; of her knowledge that he had been offered a bishopric—which would have been a choice peace offering to lay before her offended family, and of his knowledge that, although "she had never any objection to Episcopacy that he could see," her esteem for him would have been less if he had accepted it, so great was her abhorrence of a mercenary minister; of her following him to prison,

"taking her best bed with her," and being more cheerful in the dungeon than he had ever seen her in her own home; of her labours among the poor, and her unwavering faith in the ultimate triumph of justice and truth. There was no apology necessary for the warm testimony of such a husband to such a wife. The years they spent together were eventful ones; a Five Mile Act had driven them almost from civilised society; a Conventicle Act had dogged their steps and distrained their goods; a host of evils had been encountered, but Margaret had still a high heart to bid him dare the worst. At last she was taken to heaven, and his future troubles were all his own.

In 1682 he was found within five miles of a corporate town, and was seized for it by his watchful enemies, five other warrants being also out against him for five books he had published. A sum of 195*l.* was claimed, and all his books and goods were sold to pay it. In 1685 he fell into the hands of Jeffreys, charged with a seditious paraphrase of the New Testament, and the incidents arising from the trial are preserved as among the most curious remains of this wicked judge. The raillery of Jeffreys was villanous, but not wanting in acuteness and power; his application of texts from the Holy Scriptures would have been droll if they had not been blasphemous and cruel. Baxter was sentenced to two years' imprisonment; but was shortly afterwards released, on the intercession of Catholic Earl Powis, by King James. He died in 1689, having seen three kings reign in England, and shared from first to last in a Commonwealth which more than eclipsed them all, and at last witnessed a new era commencing in the accession of William III. Barely, indeed, did he catch a glimpse of this; it was like the view from Nebo; he just saw it, and then was "gathered to his fathers" in the old Paternal home.

The number of books he wrote has been estimated at from 80 to 140, the latter of which, as referring to treatises, we should take to be nearest accuracy, and the discrepancy to have arisen from some persons counting distinct treatises, and others counting volumes, which might contain several treatises. The quantity, however, is of less importance than the quality of his work. He wrote bravely, with his whole heart in whatever he lifted his pen to perform. Lord William Russell, a short time before his execution, is said to have sent special thanks to him for those "Dying Thoughts," to which the condemned nobleman had owed clearer conceptions of heaven and a mastery over fear of death. If this book were taken up for the critical purpose of proving that a Christian may think so much of the world to come as to forget the present life, the critic would find that the title of the book and conventional opinions of such books had misled him. Taking his stand on the words of Paul (Phil. i. 23) the writer shows that the great end of man's life on earth is to perform the will of God, and that this must be performed by earnest labour to each perfect himself and benefit others. He had wondered to "find David, and other saints before Christ, showing so great a care for the present life compared with what they evinced for the life to come;" but then it occurred to him that their carefulness for the present was really their preparation for the future; and then the problem was solved. Even the "Saints' Rest" should not occupy a higher place in an English library than "Dying Thoughts." The personal submission, the thankfulness, the yearnings for friendship here and its fruition hereafter, unconsciously committed to this little book, are enough to endear the writer's name to his countrymen to the latest time. He is thankful for everything; blesses God for sorrow as well as joy, and this without a maudlin, sentimental word. One can see he cared little about any one's opinion of Richard Baxter, and all about their conception of Jesus Christ. He says,—"All the sermons I have preached are nothing now; but the grace of God on sanctified souls is the beginning of Eternal life."

Perhaps one drawback to the more general circulation of Baxter's works is the quaintness of the style, which, although it stirred millions of hearts, and assisted to effectually stem the tide of ecclesiasticism in the seventeenth and eighteenth centuries, is voted obsolete in the nineteenth century. Yet it must not be touched; the rough old sentences must continue to perform their mission as they left the writer's hand. We need not say that two of Baxter's books are still among the favourite ones in the cottages of the poor, as they are inseparable from "collections of divinity" in the libraries of the rich; but Dr. Johnson was right when he said—"Read any of them Sir, they are all good."

We only remember three "religious books" (the reader knows what we mean by the phrase; it does not, of course, refer to books like "Pilgrim's Progress") that in early boyhood we voted readable—"Baxter's Saints' Rest," Jeremy Taylor's volumes, "The Golden Grove," and Bunyan's "Grace Abounding to the Chief of Sinners." We do not remember taking any of them up with religious feeling, or laying them down with any. It was simply for the interest of reading; yet that "Grace Abounding"—in old type, with leaves torn and soiled, and the corners cut off even into the letter-press—had an attraction that we cannot yet fully understand. We could see the appalling depth of a human soul struggling for light and life, climbing in a very frenzy of self-abasement to reach the footstool of its Father and God. It is one of the solemnest books in the English language. If one line of unreality or play-acting could be found in it we could scarcely ever believe any more in a soul-battle from the dark "No" of doubt to the "Everlasting Yea" of faith and love. And of like nature is Baxter's "Dying Thoughts."

The earnest piety of Puritanism in the reign of Charles the Second was called fanaticism; and was in many cases believed to be so; for we must not fancy that all the sincerity of the age was with the Puritans. The ejected of 1662 left many warm friends in the Establishment; and some of these friendships were none the less real because of the separation that had taken place on great principles. But many knew that what they termed fanaticism was really truthfulness, and felt that the "austere" virtue of the Puritans was a reflection on their own easy morality. These branded Puritanism as harsh, ungenial, and unforgiving—steeped in bigotry, or, as Hallam would have it, besotted with self-sufficient, pharisaical pride. How different from this caricature were Baxter, Bates, Drake, and hosts of others whose names might be written here. Practical piety and earnestness, have we said? Yes; but this piety was knitted to genialities, friendships, and loves—consecrated to His service who is God of Love. Harsh and ungenerous, Puritanism was not. There were bowels of compassion in it that were certainly not found in Ecclesiasticism, tender and pure loves in it which those who professed to rescue the age from austerity would have done well to imitate. Margaret Baxter would not have changed places with Catherine of Braganza, Anne Hyde, or poor, dishonoured Nell Gwynne; nor did the loved wife of Joseph Alleine ever pine for the affection that made Lucy Walters gay and wretched. The leaders of the Puritans were men of strong common-sense, full of geniality from the nature of them, only demanding that pleasure should not be sought in sin. That they sometimes—and their followers oft times—condemned innocent sport there is no doubt; but we must not forget that sport had been specially encouraged by those in authority to wean the people from serious and free thoughts. Hereon we rest the defence of any error the Puritans committed in their sometimes wholesale denunciation of sport. The people were demoralised by sport; the Sabbath was profaned by it; and, moreover, it was part of a plan to sap the foundations of public virtue and lay the nation and its conscience at the feet of power.

Then, they are charged with being annoyingly controversial. Well, perhaps so—to their opponents; but was it not an age of controversy—the age—for England—*of defining principles?* Baxter and Biddle could not allow their differences to be of small account; yet we have most conclusive proof that the former frequently avoided debate till it was rudely thrust on him. Then he argued closely and well—warmly and with spirit; but not, that we can discover, with unkindness or anger. The "good nature" of Charles the Second and his merry Court appears but a poor skeleton of that which poets and painters strove to represent it when we remember the many brave Englishmen whom it was daily torturing, even to death. And the austerity of Puritanism—correcting sin, but yearning to save the sinner, living in a prison as in a home, happy, cheerful, and content with Margaret Baxter, or winning the womanly affection that clung so warmly to Joseph Alleine—rises before us denuded of its harsh features, and remains the loving and loveable thing that it really was.

THE ST. JAMES'S HALL MEETING.

THE Meeting, convened by the Congregational St. Bartholomew Committee, held last night at St. James's Hall, may be regarded as a very successful inauguration of their movement. Not only was the audience large: it was made up of the right materials, and little as it will comfort the Establishment journals to learn the fact—we may add that the cream of London Dissenting moderatism was to be seen upon the platform. The speaking, too, was decided as well as able and weighty. If Mr. Stoughton's paper *seemed* to look somewhat askance on the Anti-State-Church aspects of the subject, it was amply supplemented by the speech of Mr. Rooke, who, in a vein of polished satire, skilfully brought out some of the worst anomalies of the Established system, and predicted—no, not predicted, but thought he saw approaching—a day when "not toleration, not religious freedom merely, but religious equality would everywhere prevail."

THE SAINT BARTHOLOMEW BICENTENARY.

GRAND DEMONSTRATION AT ST. JAMES'S HALL

Yesterday evening a crowded meeting was held in St. James's Hall, London, for the purpose of hearing a statement of facts and principles connected with the ejectment of 2,000 clergymen from the Established Church in 1662. The chair was taken at six o'clock, by Henry Spicer, Esq., who kindly undertook that office in the room of J. Remington Mills, Esq., who was announced to preside, but who was prevented in consequence of his engagements connected with his candidature for the representation of Wycombe. We observed the following gentlemen, amongst others, on and near the platform:—Edward Baines, Esq., M.P., Isaac Perry, Esq., Eusebius Smith, Esq., W. H. Spicer, Esq., H. Anderson, Esq., E. B. Underhill, Esq., J. Haycroft, Esq., Jos. Alexander, Esq., J. C. Williams, Esq., W. Wills, Esq.; the Revs. Dr. Vaughan, Dr. Tidman, Dr. Spence, Dr. Edmond, Dr. Ferguson, Dr. Waddington, J. C. Harrison, J. Fleming, A. Raleigh, T. James, J. H. Wilson, J. Sugden, T. Hine, R. Ashton, J. Kennedy, E. Miller, of Hobart Town, H. Allan, J. Robins, J. Bramall, Jas. Hill, J. Shedlock, G. Rose, T. Ingram, &c.

The proceedings were commenced by singing and prayer.

The CHAIRMAN after a few introductory remarks called upon

The Rev. J. C. HARRISON, who read the following address prepared by the Rev. J. Stoughton, who was prevented by indisposition from being present:—

It is no affectation, it is not a mere common-place introduction of a speech, when I say that I rise to present this historical statement under a sense of responsibility such as I have rarely felt before in all my life. How much depends on this centenary celebration! How much in reference to the position we shall in future occupy towards those from whom we conscientiously differ! How much in reference to the estimate of our character, temper, and spirit, by persons who, having been uninformed on the subject, are now watching to see what manner of men we are. And to take yet higher ground. How much depends on this celebration in reference to the interests of truth and charity, the cause of religion, and the honour and glory of that blessed Name, which we, with millions of our fellow-men, in common bear. We may do large good by this commemoration, or we may do not a little mischief. And we are told our brethren in the country are looking to this meeting to strike a key-note. God help us to be wise! (Cheers.)

We are suspected, in some quarters, of designs which we feel it our duty distinctly and repeatedly to disavow. It is not as political Dissenters that we are here to-night—not as factious people who wish to create a disturbance by clamouring for a dissolution of the union of Church and State—not as those who want to make capital for any Liberation Society out of the events of 1662. Nor are we here, at least I am not, to read history through coloured spectacles, and with one-sided determination to bend facts so as to make out a certain case—merging the character of a conscientious student of the past, in that of special pleader for some question of the present. We are not here to exhibit the ejected as anti-State Churchmen, and to put them in the forefront of an attack on the Establishment. We are not here even to say that these were the only conscientious and devout Englishmen of that era—that all the waters of life were drained off when they came out, and only filth was left behind. We are not here to revile our brethren of the Episcopal Church, to say hard things to their annoyance and vexation. We are not here unmindful of the fact of the vast improvement—the great religious revival—that has taken place within her pale since some of us were boys. We are not here to say we would rather the Church should become worse than better—because the deeper her corruption the sooner her downfall. God forbid! We are not here to make light of Christian union—to count as a trifle such Christian fellowship as may be possible with brethren of the Establishment; to throw to the winds the hope of closer union—to show ourselves unmindful of the fact that spiritual and religious sym-

pathies with those who are the devoted servants of the same Master, whatever be their denomination, are stronger than any other ties.

But we are here to study a portion of history, in the annals of our beloved country, of equal interest, though in different ways, to Episcopalian and non-Episcopalian; for though both push back the origin of their principles to far earlier times—though both appeal to Scripture for the authority of their peculiar opinions and usages—yet the present relation in which they stand to each other as two great ecclesiastical parties in the State:—our brethren's position, at this hour, on the one hand, as endowed Churchmen, and our position on the other hand as disendowed Dissenters, must be dated from the Act of Uniformity, which overturned Cromwell's more comprehensive Establishment, and brought in a reign of ecclesiastical exclusiveness stricter and severer than in the days of Elizabeth. We are here to tell the tale of that Act truthfully and honestly, and to point out some of its consequences—to commemorate the heroism of the men who could not conform—to celebrate their virtues with filial affection as the fathers of our faith, our ancestors "in the kingdom and patience of Jesus Christ." We are here to assert our principles, to vindicate our position outside the Establishment. How can any brother Englishman object to our doing this? We are either a body of factious quarrelsome narrow-minded sectarian fellows who love our separateness—who rejoice in standing apart from names of high literary, theological and religious renown,—who choose, from the pure love of the thing, an ecclesiastical Arab life,—who would rather from awkwardness of temper spend a nomadic existence in the Independent tents of the field, than make a home in the episcopal rock-built castle,—who would rather from sheer self-will ride each one his own poor little hobby as though it were a thorough-bred horse of the desert, and wield his own lance in an everlasting Bedouin warfare, than in genial and kindly fellowship join in the long and ancient procession of the Church and State chariots of the kingdom. I say we are either all that—which I for one should be ashamed to be—we are either narrow-minded, prejudiced, religious, quarrelsome mortals, or we are men forced into our present ecclesiastical position—men who cannot help ourselves, who having with the old Anglo-Saxon temper of tenacity laid hold on certain principles founded on Scripture and reason, are determined to have our hands cut off rather than relax our grip. And holding opinions of which we are not ashamed, shall we be rebuked because in this marked era of our history we step forward to express some of them, so far as by the historical associations of the year they are forcibly suggested to us? We only say, for the thousandth time, "Strike, but hear." I don't love Dissent for its own sake. It is not temper that puts me where I am. My tastes and feelings are in the other direction. I can fully understand and enter into the trial through which the men of 1662 had to pass. Principle alone places me in the Nonconformist succession. But, with my strong convictions, I am determined to speak the truth in love, and in love I hope I shall always be ready to hear what others speak. But to our history.

Charles II. returned to the land of his birth, and the enjoyment of his crown, amidst shouts of welcome such as have rarely rent the rocks of Dover, and entered this metropolis with a quaint and gorgeous splendour, which rivalled the spectacles such as citizens had seen in the days of the Harrys and the Edwards. The High-Church party, of course, were foremost in their demonstrations of joy, for it was to them a change from persecution to honour. Forbidden publicly to use the Prayer-book under the Commonwealth, they gladly resumed its use, now that their captivity was at an end. They were right in doing so. But was it right to assume that ecclesiastical matters, without any reform, any improvement, were to fall back into the same position as they had been in before the outbreak of the civil wars? Was it right to assume, after the controversies of more than twenty years on the subject—in which controversies this great nation, to say the least, had been so divided that, however many strict Episcopalians there might be, there were so many Presbyterians and Independents, that they had overmastered the others—was it fair to assume that, on the Restoration, strict Episcopalians should have that Establishment entirely to themselves, and that nothing should be done so to modify things as to make the National Church something like an expression of the national Christianity? The Presbyterians were in the saddle when the King returned. They were the main instruments in that return. General Monk could not have brought back the Church, had he not had the Presbyterian ministers and magnates on his side. The Breda declaration—the subsequent declaration, still more remarkable, issued from Worcester—the appointment of Presbyterian chaplains—the commission for the Savoy Conference—numerous interviews between Charles and Clarendon on the one hand, and Baxter and Calamy, and the rest, on the other—showed how much of the Puritan element there was in the country, how, even in the hour of its reverse, it made itself felt, how the King and his chief Ministers had for a time to caress and coax it, and make professions of friendship, comprehension, and compromise. No one can deny that whatever certain Churchmen might assume as to the Church of James and Charles having a right to take the place of the Commonwealth Church, it was on no such an understanding that the Presbyterians brought back the King. If anything was ever understood between two parties, this was understood between the King and those who fetched him home—that some large modification of the ecclesiastical establishment should take place. The declaration just mentioned, and the Savoy Conference, recognised the need of such modification. If they did not they had no meaning, but were pieces of most dishonest State-craft. But as soon as the Presbyterians were fairly out of the saddle, and the Episcopalians in, divers Parliamentary measures were introduced for the exclusive establishment of the latter party. I have no time to tell the history of those measures. Even with regard to the Bill of Uniformity, I can only say that it originated at an earlier period than is commonly supposed. It was one of several schemes all connected, forming an harmonious system devised in the earlier part of the year 1661. While the King and Chancellor trifled with the Presbyterians, by granting the Savoy Conference, they were at the very time also planning those stringent acts which afterwards turned out the men who sought at that Conference to make such changes in the Prayer-book as would allow of their conscientiously conforming. What would now be deemed slight changes, would have contented certain of them. They would have accepted a moderate episcopacy and an altered Liturgy. But no concessions were made. Episcopal historians acknowledge that not an atom of regard was paid to Puritan scruples in either the Savoy Conference or the Convocation. Those scruples were of old standing. Englishmen of former days had fought for them and suffered for them. They deserved respect, to say the least. Some concessions might have saved a great rent in the religion of the country. But the party in power said, "No surrender—not one jot or tittle shall be given up. Rather make the terms of conformity more rigid than ever. Insist upon episcopal ordination, which was not insisted upon before. Impose a declaration in these very words: 'I do declare my unfeigned assent and consent to all and everything contained and prescribed in the Book of Common Prayer'—a formulary, be it observed, never previously imposed. Add political conditions as well. Make these Presbyterians renounce the Solemn League and Covenant, to which they have sworn. Force the Commonwealth's men to declare that under no circumstances is it lawful to take up arms against a king. Bind them hand and foot, lay them prostrate on the steps of the throne—and make the progress of civil and religious liberty an impossibility." I ask was this righteous? was this fair? Many a Churchman has replied, and still replies,—it was not.

Such was the character and spirit of the Act of Uniformity. The bill was introduced into the House of Commons in the summer of 1661—was speedily read three times, and sent up to the Lords. King Edward's Prayer-book was ordered to be tacked to the bill. There was long delay amongst the Lords, because they were waiting for the Prayer-book as revised by Convocation. At length that revised volume, made more unpalatable to the Puritans than ever by the revision, was handed over to the King, who handed it over, with his approval, to the Peers, and then came discussions on the bill. It was largely altered in the House of Lords. In some respects it was made more harsh—the clauses which required episcopal ordination, the declaration of assent and consent to a fixed form of words, the repudiation of the covenant, the adoption of the doctrine of non-resistance, originated with the Peers, as well as the fixing of St. Bartholomew's-day, instead of Michaelmas-day, as first proposed. But, in other respects the bill was made more liberal. A power was given to the King to dispense with the use of the cross and the surplice, in the case of objecting clergymen, and a provision was made of one-fifth of the revenues of the livings for the use of the ejected ministers. The Commons rejected the mild amendments, and adopted the harsh ones. They, moreover, added a clause, gathering within the network of the new law schoolmasters as well as clergymen. In neither House was there a division on the bill as a whole, though there were at least four divisions on certain details connected with it. The royal assent was given in May, 1662.

We are far from attributing the same motives to all the men who had a share in that important measure. There were those connected with the revision of the Prayer-book, and with the conduct of the measure in the House of Lords, and with the acceptance and advocacy of it as a new foundation of ecclesiastical order in England, who, I doubt not, were pure and true-minded men, who loved unity with a sincere love, while confounding unity with uniformity—who took their stand on grounds like those of Cyprian in his famous treatise on unity—misguided, as we apprehend, but sound-hearted as a bell. But there were far other persons, mere political Churchmen, who had mainly to do with the business, and drew on better men along with them. Clarendon and Sheldon were of that order. Without denying all religious considerations even on their part, I should say nobody will contend that religious considerations were uppermost and chief with such persons; that they did that ejectment work with sorrow; that they lamented the painful task they had to perform; that they felt it a debt to truth and justice, and were constrained to sacrifice feeling to principle. It would be a satire so to read their history. Then there was another party—the mad Royalists of the House of Commons, who were full of revenge against the Roundheads, who hated them because they shut up the theatres, pulled down the may-poles, and would not celebrate Christmas with holly and mistletoe. And yet a fourth party we may distinguish, that of the Papists, with the King and the Duke of York at their head, who none of them cared for the Act of Uniformity in itself, except to dislike it, but who supported it as a means to an end—who thus sought, by a tortuous policy, to drive out from the Church as many as possible, that so there might be a strong party in favour of indulgence, under the wing of which Papists might nestle beside Presbyterians, Independents, Baptists, and Quakers.

The Act, carried by such various influences, on becoming law, placed Puritan incumbents, during the interim between May and August, in a position of painful perplexity rarely equalled. I remember being in Scotland the summer of the Disruption, and visiting a beautiful manse not very far from the Trossachs on a lovely Sunday evening, and after walking in the garden with the lady of the house, a truly refined and accomplished woman, hearing her express with bitter anguish her suspense in prospect of the coming day of decision. Many and many a rector and his wife had all that to endure two hundred years ago; and one can fancy how they felt as they looked on the blooming flower-beds, the trellised vines, the goodly orchard, the ripened cornfields—as their eyes rested on the much-loved garden, and the not less familiar glebe—and as they saw their little ones trooping round them, unconscious of the impending fate, and heard them prattle of what they meant to do that next winter. That pleasant homestead, and what they did not like to name—or all that sacrificed to conscience—such was the alternative. They chose what the worldly would not have chosen—a good conscience and poverty, and we honour them accordingly. Generous men in the Establishment, as well as out of it, have felt their blood mingle with delight while thinking of the heroes of that day.

> Nor shall the eternal roll of praise reject
> Those Unconforming; whom one rigorous day
> Drives from their Cures, a voluntary prey
> To poverty, and grief, and disrespect,
> And some to want—as if by tempests wreck'd
> On a wild coast; how destitute! did they
> Feel not that conscience never can betray,
> That peace of mind is Virtue's sure effect.
> Their altars they forego, their homes they quit,
> Fields which they love, and paths they daily trod,
> And cast the future upon Providence;
> As men the dictate of whose inward sense
> Outweighs the world; whom self-deceiving wit,
> Lures not from what they deem the cause of God.
> *Wordsworth.*

Many, many a story of those times was told in after years by Nonconformists in their chimney nooks, as the Christmas log was crackling on the hearth; or in a mid-summer's walk amidst the woods of old England, it was told how their grandfathers and great grandfathers had, as they generally said, to live on the sixth chapter of Matthew, with nothing to support them but faith in Him who clothes the lilies and feeds the sparrow—how one braced himself up for the ordeal by preaching a course of lectures on the words, "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance." How afterwards one Mr. Christopher Jackson was taunted by too mercurial a conformist, for wearing a threadbare coat,—and could say, "If it be bare, it has never been turned." How good Oliver Heywood, when a parishioner said, "Ah, Mr. Heywood, we would gladly have you preach still in our Church," replied, "Yea, I would as gladly preach as you can desire it, if I could do it with a safe conscience," at which the honest countryman rejoined, "Oh, sir, many now a days make a *great gash* in their consciences: cannot you make a little nick in yours?" and how Samuel Birch, of Bampton, Oxfordshire, wrote down, what Calamy copied in his book (he can fancy the young Noncons. of a hundred and fifty years ago hearing it read out of the Puritan historian's account), "I am at Thy footstool—I may not do evil that good may come—I may not do this great sin against my God, and the dictates of my conscience. I therefore surrender myself, my soul, my ministry, my people, my place, my wife and children, and whatsoever else is here concerned, into Thy hand, from whom I received them. Lord, have mercy upon me, and assist me for ever to keep faith and a good conscience." Yes, such stories did our Nonconformist forefathers tell,—and so they kept the spirit of civil and religious liberty alive in the hearts of their children; and shame on us if we let those stories die.

The Sunday before Bartholomew's-day, when the ejected preached their farewell sermons, was a time long to be remembered. How were the churches crowded—aisles, galleries, pulpit-stairs, while by the windows people hung like bees. No inflammatory discourses were delivered—but calm, simple, practical sermons—hardly touching on the matter of the ejectment. Even those who had been somewhat narrow and prejudiced before, rose on the occasion to the noblest heights of feeling, and uttered sentiments of Catholic charity, broad and beautiful.

The Act of Uniformity passed. St. Bartholomew's-day over—the men turned out. What then? Were they all at liberty to do what our honoured brethren across the Tweed did on the Disruption? No—they were no more permitted to take their congregations with them—to build new churches—to erect new manses—than they had been in a position to come out of the Establishment all together, with an *éclat*, like that of the famous procession of hundreds arm-in-arm marching, in moral majesty and popular triumph, along the High-street of Edinburgh. The Act of Uniformity is scarcely realised by us in its true historical character. It is not in 1862 what it was in 1662. The Act of Toleration did not grow up beside it, till almost thirty years after. The Act of Uniformity without an Act of Toleration for thirty years, is what we cannot practically understand; but our fathers could. The uniformity is now only for the Church—uniformity within the walls—uniformity for those who do not chose to worship in any other way. So it was not at first, but quite different. It was an Act of Uniformity for the nation, the whole nation. It said to all the people of England and Wales, belted by three seas, "You must worship God publicly thus and thus or not at all; and if you wish to meet and worship in some other way, cross one of those seas." The Act of Uniformity revived the persecuting enactments of former times, and the men turned out were doomed to silence or imprisonment—and such men! Such men as John Owen, whose works now take a leading place on most theological libraries, Conformist as well as Nonconformist; and John Howe, whom of all the Puritans of that day, for the breadth of his theology, the calmness of his speech, his unsectarian and truly catholic temper, his devotion and manliness of soul, I honour the most; and John Goodwin, laughed at in the *Spectator* for the odd-looking Rabbi-fashioned head-dress, seen in the old woodcuts of him, as the wearer of ever so many night-caps—caps, however, which covered much more of brain, and learning, and wisdom, than some of the laughers at the Independent President of Magdalen, Oxford, ever had; and holy Richard Baxter, who probes our hearts with his "Now or Never," and heals them with his "Saint's Everlasting Rest;" and Poole, the annotator, and Bates, and Calamy, and Charnock, and Henry, and Heywood, and a whole host beside, whose works praise them.

And, then, in the train of the Act of Uniformity, came Conventicle Acts and Five Mile Acts, not by any means necessary accompaniments of an Act of Uniformity for the Episcopal Church, but very legitimate consequences of an Act of Uniformity for the nation. The truth is, that Act, according to its original idea, treated the Nonconformist portion of the population as un-English. It denationalised them. It counted them as folks who had forfeited their rights—as disaffected, as disloyal. Still more emphatically, the later Acts, Conventicle and Five Mile, did the same. Nonconformists were regarded as people who loved not the throne, any more than the Church, the crown any more than the mitre. Persecution has ever been fond of covering her real countenance under the mask of political necessity. "These people must be crushed, they are dangerous to the State." So again and again have rulers said, not always hard-hearted men either, but sometimes, in this matter, much deceived. Now, it is not generally remembered that at the time of which we speak to-night this country was filled from end to end with rumours of plots. I could show you in the State Paper Office scores and scores of letters and other documents, conned by Secretaries of State, touching anticipated insurrections. The idlest

stories and the wickedest were sent up to Whitehall. Spies and informers were kept in pay; people were watched and dodged about with the keenest vigilance, and the most unrelenting malice. London in 1662 was like Paris in 1849. Nobody suspected was safe. The idea was that Presbyterians, Independents, Baptists, and Quakers, and the like, were rebels; that they were gathering together firearms, and preparing for a revolution. Everybody has heard of the mad insurrection of Venner. Later, a few poor men were tried and hanged on evidence utterly insufficient; but in almost every case the attempt to get up even a plausible accusation failed. The Farnley Wood plot of the next year, more than a year after the Act of Uniformity had passed, is the only one that at all assumed a serious aspect. That the charges of insurrectionary designs against Nonconformists in general, or any considerable portion of them, are entirely unfounded and false, I am prepared to say from an examination of those papers. But mark, though there were no real plots to justify the measures taken by Government, to excuse the acts of intolerance passed in Parliament, the rumour of such plots gave, in the minds of some, a colouring of justice and necessity to those severe statutes. Much was done, as I am prepared to show, by Clarendon and others to encourage and deepen the suspicion of plots; aye, and to lure and trepan unsuspecting people into leagues and associations of an insurrectionary character. Yes, there were paid servants of the Government in those times, who did what they could to stir up rebellion, that such rebellion might be made an excuse for crushing Nonconformity. As in the days of the Primitive Church, wild beast skins were put on Christians, and they were hunted to death, so, at the Restoration, unoffending Dissenters were represented as disloyal fanatics, and so put under the ban of the law, and often given in charge to the gaoler. I can hardly believe that, however it might be with some who forged such unchristian measures, my countrymen in general of the 17th century, even the Cavalier part of them, with all their pride and passion, would ever have consented to any portion of their fellow-subjects being treated as felons simply on religious grounds. I have no doubt they persuaded themselves that Nonconformists were a disaffected and rebellious set before they treated them as such. That, however, instead of diminishing the injustice, makes it all the greater.

But I must hasten to a conclusion. What, it is asked, have the Nonconformists of the present day to do with the ejected in 1662? and why celebrate their ejectment?

1. Many of the Dissenting ministers of the present day can trace their ecclesiastical descent up to these men. We have very different ideas on the subject of ordination from those entertained by our episcopal brethren, but many of us have received ordination, which as an historical fact, has come to us from the period now under consideration. Step by step the orders of Independents and Presbyterians (and they are just the same), can be traced back to those whom we assemble to celebrate. Certainly, also, many are pastors over the very same churches, which were gathered about the time of which we speak. There are men on this platform whose names are on the same ministerial lists as some of the names we now honour. Of many a Church that I know, the first pastor was an ejected minister, and the last is one of us,—and during the whole of the period between it can be proved the doctrinal faith of the Church is the same—the form of worship is the same—and the ecclesiastical discipline is the same. The crook has passed from hand to hand. The material is unaltered—the form unbent.

2. But it is said, that in ecclesiastical principle and sentiment, if not in form, modern Dissenters differ from the ancient ones. Allow me to observe, that the ejected included a great diversity of ecclesiastical opinion; they were far from all taking the same ground. It is so still. Dissenters are like the ejected in that respect, they differ among themselves. There were men in 1662, who went nearly, if not quite so far, as extreme Dissenters do now. There are Dissenters now, who go very little further than the most moderate of the ejected did then. The old school of Dissent is not dead. Micaiah Towgood's old-fashioned book, not much studied now-a-days by the young England of Nonconformity, is still valued by the less advanced section; and it is an opinion entertained by some that Towgood's mode of conducting the controversy—dealing not so much in abstract principles of Church and State, as in plain palpable objections to things as they really are in the Establishment (many of which Churchmen themselves lament), will come into fashion again before long. I am afraid *that* change in tactics, however, will not be much more agreeable to those who differ from us, than the rather philosophical and abstract ground taken in some quarters now.

3. Beyond these considerations there are others that draw us irresistibly towards these illustrious confessors. We joined in doing homage to the martyrs of the Reformation. I love to think of Hooper and Latimer, though they were Bishops, and not less because they were Bishops. And if Churchmen would hold a meeting to pay a tribute of respect to those who suffered for conscience' sake during the Commonwealth, and would invite me to attend, I would go with all my heart and try and make as good a speech as ever I could in memory of the sufferers, and in condemnation of the intolerance that produced the suffering—and I promise that I would not say one word that should wound an Episcopalian's feelings or a Dissenter's either. As to Jeremy Taylor, I am so intense an admirer of him that I would willingly give my mite to the erection of a monument to his loved name—and I could say the same of many more. Oh, sir, in these days of mercantile speculation, of unprincipled expediency and low-minded thrift, when money, money, money, is the God really worshipped by too many, who profess to be the adorers of a far different God—when men, in more ways than we can tell, are scandalously selling their consciences for gain and greed—we can't afford to let such an opportunity as this go by, of directing the eyes and hearts of our fellow-men of all classes to those noble spirits of the past—those grand unselfish men—whose shades now pass in vision before us—who are stars this hour in the ascendant. We believe that the stories of those men are suggestive of lessons worth studying by our brethren in the Establishment. Many of those brethren are perfectly satisfied with things as they are. We judge them not. Others feel far differently, both clerical and lay. In the matter of subscription, raised now not simply as a Church question, but an English one—taken up, debated keenly by newspapers and reviews as a matter concerning the morality of the nation—most assuredly the event of 1662 has a voice, deep and calm, still. Let every one be persuaded in his own mind—whatever is not of faith is sin. But I do mistake this celebration altogether, if controversy is to be its main or chief element—if throughout this year we are to be ringing everlasting changes on matters in dispute between Church and Dissent. If we are to have only a polemical crusade a good many of us will get sick of it before very long. We want this celebration for our own sake—the sake of our own souls and our own churches. God knows, we ministers want it badly enough to raise us out of that whirlpool of selfishness into which the currents of the age are ever threatening to drag us in their mad and turbulent sweep. We want it to lift up the course of our life, and the cast of our character to a higher level of self sacrifice and Christ-like devotion. We want it to make us more the men of earnest faith like Richard Baxter—of fervent spirituality like Oliver Heywood—of spotless consistency like Philip Henry. We want to study more like Owen in his retirement at Studham and Ealing—to pray more like Peter Ince in his shepherd exile; and to preach more like Henry Vincent in the plague year. We want to get rid of all that is low, and base, and mean, and grovelling—all time-serving, and love of ease, and love of money, and all dishonourable and doubtful doings, what is worst of all, and the root of all, the selfish love of self. And you laymen, want it, deacons and members of churches, ecclesiastical officers, members of Parliament, merchants, professional men, tradesmen, mechanics, day-labourers—every one stands in need of such an example as those men set two hundred years ago—to make conscience regal in your breasts, to seat her upon the throne, and to place at her feet every purpose of your public and your private life, and every thought, religious or secular, that passes through that mind that is the thoroughfare of so many frivolities—as well as so many cares, so many temptations, and so many sorrows.

And let me urge my brethren throughout the land, when called on to utter words from which they know their Episcopal brethren will differ, to do it in the spirit of the farewell sermons preached on the Sunday before Bartholomew's day. Let not ecclesiastical differences break religious ties. I cannot forget—I will not forget—there are multitudes of men in that Church from which conscience removes us who, despite of different opinions from ours, in spite of different opinions amongst themselves, are one with us as members of that nobler Church whose broad circle encloses all the little orbs of denominational peculiarities. We pant for the union of the future life. Would we had some practical anticipation of it on earth. Why, oh why this middle wall of partition between us! Why this broad valley of severance! Why not more of social intercourse! Why not more of a brotherly discussion of differences! God help us this year at least to do nothing to make the breach wider. I say again, we should speak the truth in love, and let us listen in love to what others think the truth. "If the righteous smite it shall be a kindness, and let him reprove me it shall be an excellent oil which shall not break my head; for yet my prayer shall be for them in their calamities."

The reading of this address was frequently interrupted by cheering, and was followed by the hearty applause of the assembly.

The Rev. Dr. VAUGHAN said that we moderns flattered ourselves sometimes, a little egotistically, that we left our predecessors in most things very far behind, but among the things which we had not outgrown might be reckoned those maxims which teach reverence for fatherhood. The men to whom we are indebted for our forms of thought, our hopeful aspirations, the elements that constitute our character and have made us what we are, have been to us as fathers. English Congregationalists of 1862 had a place among the descendants of the Nonconformists—ministers who were ejected in 1662, and they wished to mark the year 1862 by such things as should be fitting to commemorate the noble integrity and the generous self-denial of those men. When they laid out this scheme for themselves, they had thought in their simplicity that the whole thing was so fitting and so reasonable that scarcely an exception could be made to it. He was sorry to find, however, that they were mistaken in that respect. Exception had been made to the course they had taken, and they were threatened on the right hand and on the left if they dared to make any stir about what was done in 1662. (Laughter.) There were some people who would make a greater stir about the evils inflicted upon Episcopalians by the Puritan fathers before 1660. He certainly had not expected to be challenged into conflict upon that old ground, but if they were, let the conflict come. (Cheers.) Among the ejected of 1662 were some high Presbyterians. There was a much larger number that were moderate Presbyterians. Others were Independents; and others Baptists. Some of them held the Church and State principle very strongly, and others but lightly. Baxter, when he was appointed to the chaplainship, said that he found men in the army who told him without hesitation that they could not see what the magistrate had to do at all with matters of religion either in the way of constraint or restraint. (Cheers.) It was very clear, amid all these varieties among the occupants of the pulpits of that time, there could be no descendants from them on the basis of being perfectly agreed with in what they thought and felt. (Hear, hear.) But—and here was the point of the case—with all their diversities they had a great central ground, in relation to which they were all agreed, and on which we agreed with them. That central ground was that there should be no supremacy of State, no supremacy of any form, or any where, over the individual conscience. (Loud cheers.) They were told that the Episcopalians were oppressed by the Puritans before 1660. He could not attempt to enter upon all the arguments that had been brought forward upon this case, but he would say, first, that whatever wrong could be proved to have been inflicted on Episcopalians and royalists between 1640 and 1660 they were there that night to condemn it and to pledge themselves never to do the like again. All they asked from others was that they would look back to the 17th century and do the same. (Loud cheers.) He could not accept "Walker's Sufferings of the Clergy" as a guide upon the question. No man who read the farrago of rabid intolerance and pitiable imbecility which characterised the preface of that work, would dispute that a man who could pen such sentiments, send them to the printer, correct them in the proofs, and let it go forth to the world, was unworthy to be considered an impartial judge in questions of that kind. And it was from that source from materials were taken which were now thrown at the Congregationalists from all directions. It was from that source that the charge came that six, eight, ten thousand clergy were sequestrated from the Church of England during the years he had named. Now the greatest number of the expelled—if expelled they were—were ejected in 1643-4 when the Scottish League and Covenant was issued as a test. The parishes of England only numbered 9,000, so that it was contended that two-thirds of the parishes of England were deprived of their ministers. If the Long Parliament had left so large a number of parishes without ministers it would have been held up as one of the most notorious crimes that a legislative assembly could commit. It would have been as prominent a fact in our history as the attempt of the King to seize the five members, or as the trial and death of Strafford. But there was nothing of the kind. Mr. Walker had searched all the records for information as to sequestrated clergymen, and he could only name 2,000 as ejected during the twenty years. If 6,000 clergymen were sequestrated, there would have been according to the established laws of mortality 3,600 of them alive in 1662, and all these men would have claimed to be reinstated in their livings. All who were living in 1662 were so reinstated, and the number was just a few hundreds. He considered this to be proof of the clearest possible nature that the number of episcopal clergymen deprived during the Commonwealth had been enormously overstated. (Hear, hear.) But it was a great mistake to suppose that the test applied to those clergymen was so severe as had been represented. The League and Covenant was, indeed, a stern test when it first crossed the Border, but after it had passed through the Assembly of Divines at Westminster it became a different thing. It was then provided that it should not proscribe episcopacy, and the consequence was that thousands of the clergy remained with an honest conscience, as they thought, within the pale of the Establishment, and many who went out in the early parts of those twenty years came back again. (Hear, hear.) Leaving the question of numbers, he came to consider the course of proceeding in the two cases. Many who were ejected in the time of the Commonwealth and the Long Parliament were ejected on account of immorality—some because they were incompetent men, and some because they were politically disaffected. It was difficult to judge of the morality of the clergy of the 17th century by the clergy of the present day. The clergy of the Church of England of the present day, in respect of learning and character and gentlemanly bearing, were a priesthood that stood alone. (Cheers.) But Lord Macaulay, who could not be accused of partiality to the Puritans, had borne the fullest testimony to the incompetency, low position, and immorality of the priesthood of the seventeenth century. (Hear, hear.) And this was during a period of High-Church *furore*, when many of the gentry and nobles of the land not merely placed the Church abreast with the Crown, but even gave it precedence to the throne. It was not a pleasurable task to call up this picture, but it was necessary in self-defence, and if he addressed any Churchmen he called upon them fairly to examine these things for themselves. He wanted nothing to come out of this cause and this conflict but what was simply and strictly the truth. None of these charges were brought against the ejected of 1662. If there had been among them any who were expelled virtually on the ground of immorality, surely they would have been immoral enough to the extent that was demanded of them. As to incompetency, the great bulk of them had graduated at Oxford or Cambridge, and as to loyalty there was not one of them who would not have taken the oath of allegiance. Many of them, indeed, had been greatly instrumental in bringing Charles II. back to his throne again, and how had they been repaid? Now, no one could fail to have observed that the securities of tranquil times were put largely in abeyance during periods of commotion. But in 1662 there was an excess of obedience and loyalty in the land—there was no pretence for harsh measures on the ground of extreme danger. The soldiers of the Commonwealth were peacefully disbanded, and even the Royalists were obliged to confess to their steadiness and sobriety of deportment. What excuse was there, then, for this persecution? None whatever. The proceeding was as dastardly as it was perfidious. It was not only unjust and cruel, but it was wanton injustice and cruelty. If so, was it not proper that it should be held up to reprobation, and that the men who suffered from it should have from us the reverence to which they are entitled by their wrongs and their virtues? (Loud applause.)

ALFRED ROOKER, Esq., of Plymouth, said that the subject which had been assigned to him was the subscription of 1662 and its consequences. He was quite sure they had all listened with delight to the

striking and stirring historic details which had been brought before them, and he felt sure there was hardly a heart in that assembly which did not beat with entire and unrestrained sympathy with the great and good men to whom reference was made that evening. It was said that there was no true relationship between those who were thus celebrating the Bicentenary and those who were ejected in 1662. He maintained that there was. He was quite sure it would be impossible, even on Mr. Darwin's most approved theory of development, to eliminate a Bishop of Exeter from an ejected minister of 1662. (Laughter and cheers.) It would not be difficult, on the other hand, to show that there was the most direct relationship between the ejected ministers and many who were actually present in that room and on that platform. He felt himself honoured in being able to trace his descent in unbroken lineal succession from one of those confessors. (Cheers.) Points of difference there were, no doubt, among the two thousand, but they all held in common the supremacy of conscience. (Loud cheers.) There were other points of accord between Dissenters and those men. Some of them took up and maintained in its fullest sense the principle of religious toleration, such as Owen. There were others—though these might be few in number—who held that the connexion of Church and State was not desirable. (Cheers.) No doubt, the majority of them believed that it was the duty of the State to maintain and support religious worship, but they held, at the same time, more firmly and distinctly even than modern Nonconformists, those principles which prevented them from uniting with the Episcopal Church as it then existed. But the great principle that united the Nonconformists of that and the present day was, after all, the one he had named, viz., the supremacy of the human conscience. This was brought out in the refusal of the Confessors of 1662 to subscribe—the first time that the large majority of any ecclesiastical body in England had deliberately refused to subscribe to a test imposed upon them. This fact it was that marked in a striking manner the progress of religious principle. Subscription in the Church of England had done what subscription to creeds always did. Jeremy Taylor, with his rich and glowing eloquence, Usher, with his simple and devout piety, Pocock, with his learning, Chillingworth, Hammond, and others, were thrown from its communion by subscription, until there was not heart nor conscience left in the Establishment sufficient to induce them to refuse subscription when it was imposed upon them. In Scotland, the four prelates who had subscribed to the League and Covenant, as soon as the necessity had passed, lapsed again into episcopacy. When the Archbishop of Glasgow was asked how it was possible for him, having signed the League and Covenant, to lay aside all he had said, and to accept the new principles which led him to persecute the Church of Scotland, he said, "Ah, you know that there are some good doctrines that are like some good medicines; they must be swallowed and they must not be chewed." How many were there who took these doctrines as they took medicines, and who swallowed them but refused to chew them? (Hear, hear.) With regard to the number of episcopal clergymen who were deprived of their livings during the Commonwealth and the Long Parliament, Hallam, the historian, who would be accepted as an impartial witness, said that there was no reason whatever for supposing that more than 1,600 clergymen lost their livings during that period. It must be borne in mind also that a large proportion of those were deprived of their livings not because of their religious principles but because of their immorality. Fuller stated that a large number of them had no right to occupy their places in the Church. On the other hand, the confessors and martyrs of 1662 were deprived because they would not give up their views—views which they held to be precious—for the sake of any position or place which might be offered to them. Some of them were tempted by being made King's chaplains, and bishoprics were offered to the leading men amongst them; but they would not give up their allegiance to conscience. It was not, however, the leaders of that band of men that called for all our sympathies. There were many unknown to fame who suffered great hardships for the truth. These hardships were aggravated by the circumstances of the age in which they lived. There was no penny post in those days, no rapid mode of communicating their thoughts one to another, there was no electric telegraph then, weaving with its electric light the whole religious mind of England into one, there was no bold *Patriot* then, and no unfurled *Standard*, no thorough-going *Nonconformist*, or true-hearted *Freeman*, to tell each Christian minister what other ministers were doing. (Cheers.) He had thought of these men when he had been in his own county of Devonshire, he had seen them with the mind's eye threading the wooded valleys with which he was so familiar, passing along the rapid streams, sometimes in the grey morning, or beneath the shadow of the grand old church—all alone. Alone! O no. They were not alone, for there was one with them like unto the Son of God. They were enabled to decide for conscience and for God, not by the strength that was in their own hearts, but by that strength that came down to them, like precious light and precious power from above. They feared that they should be cast into silence for ever; but their silence had been the loudest and the clearest shout for liberty he had ever heard. (Cheers.) They feared that they should pass away into obscurity. Obscurity! Why, at this very moment, across the Atlantic there were hearts that would echo back the words now thrilling from his lips, and in the remotest regions of Australia, and in the woods of Canada, by its silent streams, these obscure men were honoured and celebrated, as well as in cities, towns, and villages. They were not obscure, for the truth they spoke was echoed and thrown back from heart to heart. They said "We must suffer; we must give up all that is precious to us; there is no limit to our sufferings;" but these light afflictions, which were but for a moment, worked out for them "a far more exceeding and eternal weight of glory." He did not wonder at this. He should rather have wondered if it had been possible for those good and true-hearted men, helped by a Divine power, and filled with Divine grace, to do otherwise. They were asked to subscribe their unfeigned assent and consent to the Book of Common Prayer. First came the Act of Queen Elizabeth making men subscribe to the Articles of the Church of England, and lastly came the Act of Uniformity of the reign of Charles II., which not content with previous requirements, compelled them to subscribe their assent and consent to the whole Book of Common Prayer—the same book and the same form of subscription which striplings who first entered the Universities of Oxford or Cambridge were compelled to use. It might be asked, was there nothing to mitigate this subscription, no refuge of interpretation into which by the skilful introduction of a few words a conscientious minister might flee? Well the Courts of Law had decided that for us. It once happened that a person named Smith added to his subscription the words, "So far as is agreeable to the Word of God;" and the case came before the Courts of Law to test whether this subscription was valid. Lord Coke had reported upon the case, and it appeared that the judges were of opinion that the subscription was not according to the statute of Elizabeth, because the statute required an absolute subscription. Many there were who endeavoured to ascertain whether or not there was something in the form of subscription which would give them relief, but they might have heard the Bishop of London and the Earl of Manchester in consultation, and the Earl, touched with a sense of right, saying, "I fear this subscription of years will exclude the whole of the Presbyterians." To which the Bishop replied he was glad that they would be excluded, but that if the words were not sufficiently strong they must devise others that were stronger. Little consolation, therefore, did the men who respected conscience derive from this. When the House of Lords, in 1663, proposed to add a clause in the act to the effect that the subscription was only intended to imply the intention to use, and not the expression of an opinion, the Commons would not consent. A conference took place between the two Houses, but the Commons gained the day, and the clause was struck out. Then, when conscientious men looked around them they felt that words were words—(Hear, hear)—that they were more than a mere form. These men of 1662 had not the advantages which some of us have in the present day, the advantage of theories which for some two centuries men have been devising by which the strongest words were made to appear nothing at all, or next to nothing at all. (Hear, hear.) They had not heard Oliffe declare that "assent and consent" were not to be regarded as common words, but were simply to be taken in a legal acceptation. (Laughter.) They had not heard the specious reasoning by which men holding opinions on theological questions directly opposite to each other could subscribe to the same creed. They had not learned what was taught till lately, if not now, in our universities in Paley's "Moral Philosophy,"—he might almost venture to call it, in reference to that question—immoral philosophy,—that it was impossible that where there were doctrines and opinions which seemed to be different one from another it could ever be intended that hundreds of men of different minds should assent to and accept those opinions as their own; but if the subscriber had no sympathy with the heresies which the articles were intended to exclude from the Church of England, he might sign them. That doctrine seemed to him to be only one remove from the teaching contained in the celebrated "Essays and Reviews," the tendency of which was to extend the area of the National Church so as to include the worshippers of Jehovah, Jove, and Lord, and to make subscription of no efficacy at all. The men of 1662 laboured under another disadvantage. They had not the advantage of example; they had seen how possible it was for men to appear united who, in sentiment, differed so much. It ought to go forth distinctly from this meeting that they did not object to subscription in itself. He objected to subscription obtained by penalty or hope of reward; but to subscription in itself, that was, to the union in church fellowship of men holding the same opinions, he thought that meeting would not object. Those on the platform, though they had not subscribed to a creed, had yet subscribed by word of mouth to every cardinal truth of our common Christianity. He had no desire to make religion a thing without doctrine or creed. Congregationalists held their creed firmly, because they believe they obtained it from the Father. They therefore could not be said to object to the maintenance of any creed which they believed to be a part of the Christian revelation. (Hear.) But the subscription that was supplemented by penalty or reward had been from first to last an enormous failure. One of the latest utterances in reply to "Essays and Reviews" was to the effect that the Anglican Church before the Reformation was identical with the Anglican Church of the present day. Great stress was laid upon that statement. All he could say was that the Church of England had been a very Popish Church in times past, but the Reformation came, and with the Reformation the Church appeared to many to have become a new Church, but it seemed they were mistaken. At one time the Church was very Calvinistic in its creed and in its bishops and archbishops; but changes came and the Church became Arminian. Still it was the same Church, and it had always enforced subscription, and men had been ready to subscribe to it in all these different forms in which it presented itself to the world. He maintained that subscription did not effect what it was designed to do; it had not made the Church either permanent or immutable, neither had it maintained uniformity amongst its members. Two or three centuries ago, the Church was the Church of the nation—now it was the Church only of the minority of the nation. It strove to maintain the semblance of uniformity by shredding off and excluding from itself all the elements of difference, and so the Church in relation to the people had been diminishing, while the Church outside had been increasing. (Hear, hear.) Meanwhile, with the increase of the Nonconformist body grew up a demand for toleration, but the demand for toleration had given place to a demand for something higher and better. The time would come, indeed, when Dean Trench would have to put the word "toleration" among the relics of a bygone age, as indicating the habits and feelings of the men of that age. Now we claim freedom—freedom to utter the truth and to speak forth the convictions and sentiments of the mind and heart. (Cheers.) He was no prophet, but it seemed to him that changes were in the distance, and that in another century the word would not be toleration nor freedom, but "perfect equality." (Loud applause.)

The Rev. Dr. EDMOND, of the United Presbyterian Church, briefly addressed the meeting. He said he was not present to help his brethren the Congregationalists to show the relationship that existed between them and the men of 1662. They needed no such help. Nor was he there simply as a United Presbyterian, to show that his fathers too were ejected, not by the process of civil law directly, but by brethren, who, as they cast them out, said, "Let the Lord be glorified." But he was there chiefly to represent the United Committee, who, for the common purpose, had obliterated the denominational lines of demarcation. He heartily sympathised with the objects which the Congregationalists had in view in erecting chapels in which the truths which the men of 1662 prized above all things should be proclaimed Sabbath after Sabbath. That the present commemoration was appropriate, was proved because the ejection of 1662 laid the foundations of English Dissent, and because the principle which actuated them was that which still actuated Nonconformists.

The Rev. Dr. SPENCE was called upon to address the meeting, but said that, at that late hour, he would prefer to postpone delivering the address which he had prepared till another occasion.

A vote of thanks was then passed to the Chairman, after which the benediction was pronounced and the proceedings terminated.

It was announced that the sums already promised towards the Bicentenary Fund amounted to 58,875*l.*

MANCHESTER.—On Tuesday, the large room of the Free-trade Hall was crowded by an audience assembled to hear the Rev. J. G. Rogers, of Ashton-under-Lyne, lecture upon "Puritans, 1642; Nonconformists, 1662; Independents, 1862." The chair was taken by the Rev. Patrick Thomson, who announced that this was the first of a series of lectures. Amongst the gentlemen present were the Revs. Professors Rogers and Newth, A. Thompson, Dr. M'Kerrow, J. Rawlinson, G. B. Bubier, A. Mursell, — Davies, S. Clarkson, and J. A. Picton; Messrs. J. Pope, G. Wood, E. Lewis, R. Rumney, S. Armitage, H. Lee, I. Spencer, H. Warburton, J. H. Hulme, J. Thompson, J. Kingsley, &c. Mr. Rogers, after replying to the arguments and misrepresentations on the other side, thus spoke of the ejection from the Church in 1642:—

They should remember that those events were only a part of a struggle between Puritanism and prelacy, which commenced in the reign of Elizabeth. She thrust Puritans into prison, banished them from the country, or cruelly mutilated them, while they never faltered in their loyalty to her as the bulwark of the Protestant cause. Those poor men were ruthlessly trampled under foot during all the times of prelatical supremacy, extending to and culminating in the days of Laud. The persecutions of Prynne, Burton, Bastwick, and others were cited as instances. Laud raised a fury perhaps never equalled in this country; and when the Long Parliament met they proceeded at once to deal with Church affairs, and appointed committees, the most important of which was that of which White was chairman. That Parliament was Cromwell's in no sense—he was a simple member of it. With few exceptions the members of that Parliament were Episcopalians, and it was matter of history that, shortly after assembling, they insisted on all the members avowing their attachment to the Church of England. The first action against the clergy was taken, therefore, by those within the Church, and it was taken, not because of their religious, but because of their political relations and their attachment to the King. The ejected clergy did not number as many as had been stated. On the authority of Hallam, after diligent investigation, not 2,000 names could be found. It was absolutely untrue to say that most of the ejected clergy were charged with disaffection to Cromwell and his party; for the House of Commons ordered the printing of "The first centurie of scandalous and malignant priests," the work of White's committee, in November, 1643, years before Cromwell's Government was esta-

blished. (Hear, hear.) He (Mr. Rogers) had thought that the time had passed when it was necessary to defend the character of Cromwell, whom Lord Macaulay said was the first prince and soldier of his age. As it was sought now to turn back the tide of public opinion, he quoted the testimony of Baxter, Hallam, and the Revs. T. Lathbury and J. B. Marsden to the tolerance of Cromwell's Government. His Government was the first that announced the grand principle of religious toleration; and Catholics and Episcopalians were excluded simply from the political necessities of the times. The sufferings of the clergy were, therefore, the work of a great political party who thus removed the obstacles to their triumph.

A correspondent writes, "At the close of the lecture Mr. Rogers avowed his full concurrence with the principles and aims of the Liberation Society in such a manner as to elicit hearty applause, and then said, 'I know no truer-hearted and more loyal and God-loving men than John Crossley, Samuel Morley, and the defamed Edward Miall.' Here the audience seemed to lose all control over themselves; vehement cheering and clapping would not suffice, for after a few minutes, an extraordinary eruption of waving hats and handkerchiefs covered the hall. It was such an expression of unbounded sympathy as would have satisfied the most exacting of the friends of those gentlemen. The meeting was a most successful one, for the Free Trade Hall was crammed in every part. Considerably more than 3,000 persons must have been present."

NOTTINGHAM.—The annual meeting of the Nottinghamshire Association of Independent Ministers and Churches was held on Monday evening, March 10th, in St. James-street Chapel. There was a very numerous attendance, and at seven o'clock the chair was taken by Mr. Ald. Herbert. The Chairman, as treasurer of the association, read the annual cash account, which was generally of a favourable character. The Rev. R. Vaughan, D.D., then delivered an address on "The Bicentenary of 1662, and Protestant Nonconformity." He commenced by expressing his sense of the deep obligations which the Independents of the present day were under to the ejected ministers of 1662. It was to their large-heartedness, conscientious self-denial, and noble self-sacrifice, that Independents were now indebted for their position and liberties. It was true that some told them that they, as Independents, were labouring under a great mistake in claiming descent from the ejected ministers; but he did not agree with the objection. It must be admitted that amongst the men of 1662 were those who held almost every shade of doctrinal opinion; some were high Presbyterians, not a few were Episcopalians, and amongst the rest were Independents and Baptists. One section held State-Church principles, and another rejected them; but all held one opinion in chief, namely, the right of perfect liberty of conscience. Amidst their differences of opinion, one common centre united the whole, and that was that no supremacy of the State can be justified over the individual conscience.

BROMLEY.—On Tuesday evening last a lecture was delivered in the Lecture Hall, Three Mills-lane, Bromley by Bow, on the "Pilgrim Fathers," by the Rev. Edward Schnadhorst, of the Congregational Chapel, Old Ford, Bow, under the auspices of the Bromley Literary Association. There was a large attendance. Captain Reid, of Westray House, occupied the chair, and appropriately introduced the lecturer. The lecture, which was illustrated by beautiful coloured diagrams, was frequently applauded during its delivery. The proceedings terminated with a vote of thanks to the chairman and lecturer, which was proposed by Joseph A. Horner, Esq., F.R.S.L., and seconded by Mr. Thomas Buffham.

BIRMINGHAM. — On Tuesday evening the Rev. Charles Vince delivered a lecture in the school-room attached to the Edgbaston Congregational Chapel, taking as his subject, "The Act of Uniformity: how it worked in 1662, and how it works in 1862." There was a very numerous audience, the large room being inconveniently crowded in every part. The Rev. G. B. Johnson took the chair. The Rev. lecturer, who was received with applause on rising, said:—

He was pledged to lecture there on that subject some months ago, when in his innocence he thought that their celebration of the Bicentenary of St. Bartholomew's-day, 1662, would give no offence whatever to their friends in the Established Church. (Hear, hear.) As early as May last he was instrumental in inducing the Midland Association of Baptist Churches to determine to give prominence to the subject in their annual session at Whitsuntide last. He took part with the Episcopalians in celebrating the tercentenary of the accession of Queen Elizabeth because he thought that the three-hundredth anniversary of the accession of that monarch to the throne was a lawful and fair opportunity of instructing the people in the blessings of the reformation and the great struggle in which those blessings had been secured. In exactly the same spirit he had prepared to celebrate the anniversary of the ejectment of the 2,000, deeming it in God's providence a fair and lawful opportunity in them to instruct their own people in the origin of their own churches, in the sufferings of their own forefathers, and the great price at which the glorious liberty they now enjoyed had been secured. The thought had never occurred to him that any one would deem this to be a breach of charity, a disturbance of the peace, or a breaking up of the union that had for many years existed between themselves and some members of the Evangelical Church in this town. The moment he understood that they so looked at it he thought he must take time to consider the matter, and make no more promises. He saw that there was a difference between discussing this question in their own rooms and to their own people, and taking it into the streets, the market-places, the columns of daily papers, and before crowded audiences in the Town Hall; and while he felt that if their union with Church people in all godly works was to hinder the former, the sooner that union was kicked into oblivion the better, he had not yet made up his mind as to the latter, though he believed he was in a state of gradual conversion. This he would say, that if public controversy was to be carried on in the lofty, manly, and Christian spirit in which it was carried on on Thursday last, then they would derive the minimum of evil from it with the maximum of good. Some might ask where they were, and he would say they were where that lecturer was, and whatever pains and penalties Mr. Dale might have to suffer for delivering that lecture, he was prepared, if he might have that honour, to stand by his side and suffer with him. (Applause.)

Towards the conclusion of his lecture, Mr. Vince described in graphic terms the working of the Act of Uniformity in 1862:—

In one sense it might be said not to work at all, for there was more diversity of theological opinion in the Church of England than in any other religious community in the country. If they took the Independents, Baptists, Presbyterians, and Wesleyans, and united them in one body, that body would not show such a theological diversity as did the Church of England, despite the Act of Uniformity and all the clergy giving their unfeigned assent and consent to the said Thirty-nine Articles. Every shade of opinion, from the most rigid Calvinism to the very border-lands of Socinianism, had living representatives at this moment in the Church of England. Of "Essays and Reviews" Dr. Miller had said that they were made up of Rationalism, Socinianism, Pantheism, and a spice of Atheism. Whatever might be a man's religious opinions, he could find somebody who held such in the Church. If he was for Rationalism he could go to Dr. Rowland Williams; if he loved Calvinism, he need not leave Edgbaston; if he was for Ritualism, he could go with the Puseyites; if he loved Evangelicism, he could find it in all parts; whilst if he liked a little of both Evangelicism and Ritualism, he could have both in the Oxford mixture; and yet all these men accepted the same Prayer-book. The Rev. David Mountfield, incumbent of Oxon, Shropshire, had well said, "The door of the Church has been made strait, but when the threshold is passed the liberty the clergy enjoy or *take* is unlimited. In none of the religious bodies by which the Church is surrounded is there such a variety of theological opinions." (Mr Vince then resumed his seat amidst loud and prolonged applause.)

On the motion of the Mayor, seconded by Mr. Jones, a vote of thanks, coupled with a request that he would deliver the lecture to every congregation who might desire it, and, if necessary, in the Town Hall, was awarded to Mr. Vince by acclamation.

BRILL.—On the 13th inst., the Rev. J. Richards, of Bicester, lectured in the British School, Brill, on "The Pilgrim Fathers and their Precursors." Mr. T. Barry, of Chilton, took the chair. The lecture, which was highly interesting and of sterling worth, was listened to throughout with marked attention by one of the largest audiences that had ever assembled in the above school. A vote of thanks was accorded to the rev. gentleman and also to the respected chairman on the motion of the Rev. J. S. Darley, seconded by Mr. Parsons. There is likely to be a succession of lectures of a similar character during this, the Bicentenary year.

CONFERENCE AT CHESTER.—In order to inaugurate a county movement, a special morning conference of ministers and other representatives of the Independent churches of Cheshire was held in Queen-street Lecture-room, on Wednesday morning, the 5th inst., when the Mayor of Chester took the chair. The Rev. A. Clarke, of Stockport, read a paper on the subjects before the conference, which was listened to with much attention. At the conclusion of it, the Rev. W. S. McAll, M.A., said he had the following resolution to submit to them:—

That this Conference, being convened for the purpose of commemorating the noble sacrifice made for the sake of conscience by the 2,000 ministers ejected from the Church of England by the Act of Uniformity in 1662, hereby records its appreciation of the homage thus paid to the supremacy of conscience, and the important service rendered to the cause of religious liberty and evangelical truth.

Further resolutions were carried in favour of teaching operations, and that a fund be raised for chapel extension, and a committee be appointed for that purpose to co-operate with the Lancashire committee. It was further resolved:—

That a subscription list be now opened for the above or any kindred object which individuals may select. That the sum subscribed be paid within five years; and that every church in the county be respectfully urged to make a collection on the 24th of August towards this memorial fund.

A committee was then appointed. The Rev. W. B. M'William read, on behalf of Mr. Turner, who was absent in consequence of indisposition, a paper on the "Origin of Nonconformity in Knutsford." The Rev. W. Urwick read a paper on the "Origin of Nonconformity in Hatherlow." The Rev. R. G. Milne also read a paper on the "Origin of Nonconformity in Longdendale." A subscription list was opened, and several handsome sums were put down. The dinner took place in the Assembly-room of the Albion Hotel, in the afternoon, when the Mayor presided. About 100 partook of the repast, and addresses were delivered by Mr. Kingsley, Rev. C. Chapman, Mr. Cowre, Rev. W. Urwick, and other gentlemen. Amongst the sentiments was "The memory of the 2,000 ministers ejected in 1662." At seven o'clock in the evening a meeting was held in the Music Hall, which was well filled by a respectable audience. The chair was taken by Henry Lee, Esq., of Manchester, who was supported on the platform by the Mayor of Chester, and a number of clergymen from Chester and the surrounding towns. A hymn having been read and a prayer offered by the Rev. S. McAll, M.A., of Macclesfield, the chairman, in addressing the meeting, said they were met there that night as Nonconformists, to celebrate an event in the history of our country of deep importance to them as Protestant Dissenters, and one which was calculated, in their belief, to exert an increased influence on the religious future of this nation.

They honoured the memory of those ejected ministers, because they suffered for their adherence to a principle which they held to be paramount—because they refused to submit to the authority of a law in matters which they held to be beyond the province of the magistrate, and only belonged to themselves and God. This event, then, he looked upon as an era in the history of this country of great importance—as one of those periods in the history of principles when great impetus was given to them. They desired to make use of it, and recall it to the memory, that they might be stirred up by it to a sense of their duty, and at the same time to secure attention to it of the public at large. Although they were Nonconformists, they were not the less Englishmen. It had been said, "You Nonconformists, why talk about the Established Church? You are tolerated, be satisfied with that." Their answer was, the toleration was in part a degradation; and they would never be satisfied with that. They felt bound to agitate for the repeal of all laws which violated the conscience as a hindrance to the progress of Christ's kingdom.

A paper was then read, entitled, "The Act of Uniformity and its Immediate Effects," by the Rev. C. Chapman, M.A. A hymn was then sung, after which the Rev. G. B. Kidd, of Macclesfield, read a paper entitled, "Are Nonconformists of the Present Day the Valid Successors of the Ejected of 1662?" which was followed by a paper by the Rev. Alexander Thomson, of Manchester, on "Lessons from the Story of Two Thousand Consciences," after which the Mayor proposed a vote of thanks to the chairman. A vote of thanks was proposed by the Rev. W. W. Harry, of Mold, and seconded by Mr. Howson, of Runcorn, to those gentlemen who had prepared and read papers during the evening, which was carried unanimously.

THE REVS. JOSEPH BARDSLEY AND W. ROBINSON ON THE BICENTENARY.—Mr. Bardsley has been lecturing before the Cambridge Church Defence Association on "The Intended Bicentenary Commemoration by Nonconformists." The Vice-Chancellor of the University (Dr. Phillips) presided, and in the course of some introductory remarks said:—"The 'Liberation Society' have raised large sums of money to pay agitators and agents to go about the country to sow the seeds of their pernicious doctrines, and to poison and inflame the minds of the people into hostility against the Established Church. It is our duty to protect our much-loved Church, and narrowly to watch the proceedings of that party who, under the pretence of doing honour to those men who left the Church in 1662 for conscience' sake, intend to make this Bicentenary a means for carrying out their nefarious designs. It is incumbent upon us to do all we can to stay their endeavours." When Mr. Bardsley had delivered his lecture a vote of thanks was proposed to him, when the Rev. W. Robinson, Baptist minister, was permitted to come on the platform to speak. He challenged the lecturer to a public discussion of the statements contained in his lecture, which Mr. Bardsley accepted. Subsequently, however, the latter said he would discuss this point, viz., whether the ejected 2,000 were with the Church or with Dissent, in their opinions. This Mr. Robinson declined, and thus the matter ended. An excellent letter from Mr. Robinson appears in the *Cambridge Chronicle*, stating at some length the reasons why Nonconformists are commemorating the Bicentenary. He says:—

The "Black Bartholomew" Act requires every beneficed clergyman publicly to make the following declaration:—

I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer.

It is impossible that any man should honestly make that declaration. That twelve or fourteen thousand clergymen have made it, is to our minds—considering their position—the most awful tampering with falsehood that is known, and among the saddest and darkest of our national omens. . . . Ah, Sir! there were *men* in 1662—men who rather than read that declaration, went forth from their homes to reproach, poverty, and imprisonment—Tuckney, Master of St. John's; Moses, of Pembroke; Dell, of Caius; Sadler, of Magdalene; Bond, of Trinity; Holcroft, ejected from Bassingbourne; Oddy, from Meldreth; Scanderet, from Haverill; Hunt, from Sutton; Wilson, from Over; Sheldrick, from Wisbeach; King, from Foulmire; Townley, from Litlington; Taylor, from Bury; Tephcot, from Swaffham; Bradshaw, from Willingham. Are there no such men in our colleges and parsonages now? We feel that we have the right to push that question this year, with more than usual earnestness; and we do not doubt that clergymen and their hearers will be compelled to ponder it.

Nonconformists, he says, will not fail to point public attention this year to the signs, neither few nor dubious, that the last half of the nineteenth century will be signalised by the completion of the good work which the Reformers commenced and the Puritans carried on; signalised by the liberation of religion, all over the world, from Governmental patronage and control.

CHRISTCHURCH, HANTS.—On Thursday evening last a public meeting was held in the Independent School-room, preparatory to co-operation with the Bicentenary movement. The Rev. Joseph Fletcher presided, and delivered an address explanatory of the movement, after which, several other gentlemen delivered speeches, and a considerable amount of enthusiasm was evinced towards the object of the meeting.

NEWCASTLE-ON-TYNE.—On Wednesday evening, the Rev. Geo. Stewart, of Mitcham, Surrey, delivered an address in St. James's Chapel, Blackett-street, Newcastle, on "The ejection of the 2,000 ministers from the Church of England in 1662," the bicentenary of whose expulsion it is intended to celebrate in due course. The audience was numerous and attentive. Mr. George Bradley was called upon to preside; he

briefly introduced the rev. lecturer. The rev. gentleman gave an account of the circumstances which led to the ejection of the two thousand ministers from their livings in 1662, and eulogised in the highest terms the conduct of those noble men in cheerfully facing privation and misery for conscience' sake. He disclaimed all feeling of hostility towards the Established Church in the celebration of this Bicentenary; but, at the same time, he expressed his strong opinion against the inexpediency of the connexion of that Church with the State. A vote of thanks to the rev. lecturer brought the proceedings to a close.

UNITARIAN BICENTENARY CELEBRATION.—The forty-first social meeting of the London District Unitarian Society was held on Friday evening at Radley's Hotel. About 250 persons were present. The chair was occupied by James Heywood, Esq., M.A., F.R.S., late M.P. for South Lancashire. The chairman stated the course pursued by the committee on the Bicentenary celebration which was appointed at a former meeting. One of the sub-committees had proposed a programme of lectures on the ejectment of the 2,000 clergy, and kindred subjects, to commence on the 27th of April and terminate on the 15th of June—which would be delivered at Hampstead, Hackney, Portland-street, Brixton, and Islington, by the Revs. R. B. Aspland, H. Iersons, M.A., James Martineau, J. J. Taylor, and Charles Wicksteed. Another sub-committee on Parliamentary action, of which he (the chairman) was the secretary, proposed to strive for the abolition of the tests by which all but Churchmen were excluded from Fellowships at Oxford and Cambridge. The Rev. Wm. Bache (of Birmingham) explained the objects of the Ministers' Benevolent Fund, which now amounted to 8,000*l.*, which it was proposed this year to raise to 20,000*l.* The Rev. R. B. Aspland spoke on the general subject, and expressed the hope that the year would not be suffered to pass without some united action of the various denominations on the broad ground of Nonconformity. He called attention also to the Bunhill-fields Cemetery, through the falling out of the lease of which in a few years great wrong would probably be done to the memory of the most illustrious Nonconformists. The Rev. J. Panton Ham proposed the erection in London of a Unitarian Cathedral; and Mr. Whitehurst moved, instead, the founding of a number of mission chapels. Both motions were afterwards withdrawn. The after speakers were the Rev. T. L. Marshall, Mr. Sharp, Mr. F. Lawrence, Mr. Preston, Mr. Alderman Lawrence, Mr. Eyscott, Rev. R. Ierson, M.A., Mr. Shaen, and Mr. Joseph Preston. On the motion of Mr. Preston and the Revs. R. B. Aspland and T. L. Marshall, the thanks of the meeting were given to the Revs. Wm. Bache and Dr. Russell (the deputation from Birmingham). On the motion of Mr. Hart, seconded by Mr. Whitehurst, it was resolved, "That the committee be requested to consider the practicability of uniting, as far as possible, with other Nonconformist bodies to carry out measures in reference to the Bicentenary."

THE MANCHESTER UNITARIAN COMMEMORATION.—At a meeting of Unitarians, in the county of Lancashire, the Rev. W. Gaskell in the chair, the following resolution was all but unanimously carried:—"That the most suitable memorial to the ejected ministers of 1662 will be a hall, to be erected in Manchester, for religious, philanthropic, and educational purposes, for the erection of which a sum of 10,000*l.* will be necessary; and that this meeting pledge themselves to use their best exertions to obtain the necessary funds. Further details to be determined by the subscribers when the amount is raised." The following words were subsequently added, "and to be settled on perfectly open trusts." An influential committee was appointed to carry out the plan.

BICENTENARY LECTURES.—During the past week lectures have been delivered by the Rev. Dr. Wainwright, of Redcar, at the Square Church schoolroom, Halifax, on "Pilgrim Fathers and their Times;" by the Rev. D. Davies, of East Grinstead, the Countess of Huntingdon's Chapel, on "The Ejection of the Two Thousand;" and by Robert Philpott, Esq., of Surbiton, on "Black Bartholomew," at the Baptist Chapel, Addlestone, which was listened to with great interest, and elicited much applause. We have not space to do more than mention these lectures.

MEETINGS OF THE LIBERATION SOCIETY.

EDINBURGH.

On Wednesday evening, a *soirée*, under the auspices of the Society for the Liberation of Religion from State Patronage and Control, was held in the Upper Hall, No. 5, Queen-street, at which Edward Miall, Esq., and W. W. Oulton, Esq., travelling secretary of the society, attended as a deputation from London, to communicate information regarding the operations of the society. The hall was quite filled. Among those present were the Rev. Dr. Harper, Leith; Rev. Dr. Taylor, late of Toronto; Rev. Dr. Davidson, Edinburgh; Rev. Messrs. Drummond, Ogilvy, Gemmell, Henderson, Price, Cox, of Leith, and Murdoch, of Portobello; Councillors Miller and Burn; A. Fyfe, Esq., S.S.C.; Hugh Rose, Esq.; Dr. Pow; J. A. Fullerton, Esq.; A. E. Macknight, Esq., advocate; J. Knox Crawford, Esq., S.S.C.; J. H. Balgarnie, Esq., C.A., &c. Mr. Fyfe was called to the chair, and said that letters of apology had been received from the Rev. Dr. Johnston, Rev. Mr. Pulsford, Rev. D. M'Ewan, Mr. William Duncan, and Mr. James Peddie. The letter from Dr. Johnston said—

I am disappointed that I cannot be present for several reasons. One is, that I will not meet with Mr. Miall, to whom Voluntaries in both ends of the island owe so much; and another is, that I will lose this opportunity of bearing my testimony to the value of our principles, and of making another effort to persuade my fellow-Voluntaries that the time is *now* for a vigorous discussion of these principles in our end of the island. I do hope that something will be done to-night to convince all that *that* is the path of duty placed before the face of Scottish Voluntaries.

The Chairman, in the course of his opening speech, said he believed that since the memorable disruption in 1843, their friends who then left the Establishment at the bidding of their conscience, and exhibited a noble spectacle to the world, had come to view with less alarm the progress of those principles, of which they had given so admirable a practical illustration; and he could not doubt that they would become Voluntaries in theory as they had now been for nineteen years so efficient in practice. Still, with all this, the Established Church was working hard to regain her position:—

Numerous new parishes have been erected, partially endowed, and sanctioned by the Court of Teinds. Augmentations of stipend have been pressed for to an unprecedented extent, and granted almost as a matter of course—granted too often in face of the opposition of the heritors; and the fact that all the people had left the Church has been sometimes assigned as a reason on the bench that the more Dissenters there were in the parish the more the ministers had to contend with—(laughter and cheers)—and the more need he had of an augmentation. Why, gentlemen, we have in this Court of Teinds an irresponsible, unconstitutional body imposing burdens on the heritors of Scotland with a high hand—whose decisions are final; and it is high time that the whole system connected with the Teinds of Scotland—the augmentation of stipends, and the endless and expensive litigations they entail—were swept away.

Mr. OULTON, who was received with loud cheers, then addressed the meeting on the practical injustice that is necessarily involved in a Church Establishment.

Mr. EDWARD MIALL, who was received with loud and prolonged cheering, then addressed the meeting. After thanking them for their hearty reception of him, he went on to say:—

I hope my friend Dr. Harper will appropriate to himself at least some part of the welcome you have given me, for to him, as much as to any man living, I owe the impulse which has set me upon my present course. (Loud cheers.) It is now about twenty-five years since the Dissenters in Scotland sent him forth in company with Dr. Beattie, of Glasgow, and other persons, as a deputation to visit sleepy England—(laughter)—and to stir them up to take some interest in the furtherance of what was then designated the Voluntary Controversy. I was at that time the pastor of a church in Leicester, and I shall never forget the visit that was paid to us on that occasion, nor the speeches that were made, nor the impression that was produced by the two friends that I have mentioned—one of them now at my right hand, and the other enjoying the rest that remaineth to God's people. I think I am entitled, from that circumstance, to claim your consideration this evening for the object I have in view, for I am simply returning the compliment—(cheers)—though not under similar circumstances, for although Scotland is not quite awake—(hear)—I am well convinced that she is not wholly gone to sleep. We—and when I say we, I speak simply as the representative of the Liberation Society—are attempting to do, I was going to say for England, what you attempted many years ago to do for Scotland; but I think that would be an imperfect description of the work we have undertaken. We are attempting to do for religion that which in those days you felt to be intimately connected with the purity and extension of the Gospel of Christ. I think we are animated by much the same motive. We have not localised our feeling and our exertions. We act, not for England only, but for the Church of Christ. ("Hear, hear," and cheers.) Our object is not simply to put down the practical injustice which we Dissenters suffer in the southern part of this realm; but to put down that practical and spiritual evil which results from the employment of wrong means for the accomplishment of right ends—the employment of force, for that is the ultimate power of the State, for the propagation of religion, which makes its only appeal to the heart. We think ourselves consequently entitled to go anywhere where Christianity is, and to ask for the sympathy and support of true Christians in enabling us to accomplish the end we have in view—an end that does not concern ourselves more than it concerns you, but an end which must be of as deep interest to every Christian man who embraces at least our view of the question. Therefore I take my stand this evening upon the broadest possible platform of principle.

Mr. Miall proceeded to illustrate the anti-State-Church principle and to describe the progress of the Liberation Society from the beginning of its operations in 1844. They had first of all instructed their own people—that is, the Dissenters throughout the country—in the meaning of the separation of Church and State; and no one now found fault with that phrase as expressing a vague and indefinite meaning. No one now, in or out of Parliament, could pretend to be ignorant of what they were attempting to do, viz.,—to put an end to all those laws which confer privilege in consequence of religious faith or profession—to put an end to all those laws which inflict disadvantage and disability on the same ground—and to employ for strictly national purposes all the property really belonging to the nation. (Loud cheers.) They had raised up a public opinion in favour of the ulterior object; not strong enough, it was true, to cope with the strength which could be brought against it, but strong enough to sustain itself, and to grow. They had obtained a lodgment in Parliament, and as many as 120 members had voted in favour of his motion for disestablishing the Irish Church. (Cheers.) They had perhaps been too early successful in Parliament, and though the Church-Rate Abolition Bill had been at last defeated they had scarcely lost half-a-dozen votes; but the alarm and apprehension which had been excited on the other side was such that they had adopted opposition to abolition as a party plan, and had thoroughly whipped up all their English members, and brought to bear the utmost of their strength in the decision of the question, and so for a little while deferred the triumph which might be confidentially anticipated. But it was necessary, perhaps, that they should be thrown back again upon simple principles, in order that they might obtain the strength of those principles in carrying out the ultimate object they had in view. But more than this, the alarm that had been occasioned through all classes of society—he supposed the Liberation Society was now the best-abused society in Europe—(a laugh)—that alarm had incited the clergy to institute Church Defence Associations through the whole country. Thus the proud, strong, aristocratic Church had been obliged to go into the arena, and struggle with them to possess the convictions of their fellow-countrymen and hold them fast. What was the result? In a great many places where they could never make their voices heard, because speaking there would only be like speaking in the desert, the Church Defence Association had called forth all the energy and spirit of Dissent that existed. ("Hear, hear," and cheers.) There were many Dissenters who, though unwilling to join the Liberation Society, were doing their work;—

It is amusing sometimes to watch them in this year of the Bicentenary of the ejection of the Nonconformists in 1662. They are going into the celebration of that event, and the principles which that event illustrates, with all their hearts and souls—(hear, hear)—with all their religion, with all their liberality. They do not seem to know that they have got in at the first station, and that the carriage which is now upon the line will take them to the last station. (Laughter and cheers.) We do not wish particularly to inform them. (Laughter.) We have taken very little part in the matter of this commemoration—we leave it to the respectable Dissenters—(laughter)—well knowing that before the year is out, if they do their work well, they will see that there is not the slightest difference between them and us, and that the abuse of Churchmen will come upon their heads rather than upon ours, because they are acting this year, and we are as it were standing by, doing simply our own work. Whatever disadvantage, therefore, arises from not only the profession of their principles but the earnest advocacy of them, that disadvantage they will have to endure during the year, and having endured it, they might as well take part with us, for they could not endure worse than they will have provided for them by Church indignation during the year 1862. (Laughter.) The time was near at hand when their Parliamentary plans should be somewhat bolder, more decided, more vigorous, and more direct than they had ever been before. ("Hear, hear," and cheers.) They had a committee for dealing with the constituencies, and they had a committee for dealing with members of Parliament.

Our intention is to work hard, so to raise public opinion, more especially in the boroughs of England, as that the constituencies may act together with us in the assertion and the carrying out of measures of a far greater extent than anything which we have yet propounded—we mean the principle of civil equality, for after all this is what we want; civil equality before the law, and before the administration of the law, entirely distinct from any religious opinions that we may hold. He hoped Scotland would help them, not by reviving the Voluntary Controversy, but by vivifying, expanding and energising the opinion that already exists.

I believe it to be in the power of Scotland at the present time to throw such a weight into the balance that shall give us, if not a preponderating influence in Parliament, at any rate such an impulse as will certainly secure in the course of time the end that we have in view (Loud cheers.) That must be done seriously, and it must be done with a determination not to be foiled, and unless it be entered on in a religious spirit, and with a view to religious objects, it had better not be entered upon at all. ("Hear, hear," and cheers.) I would suggest as a practical measure that towards the conclusion of the present year you should organise a representative Conference of all the Dissenting bodies—("Hear, hear," and cheers)—a Conference which should discuss the exact position of the question in Scotland, to which you might invite a deputation from England, in which you may have representatives of the Free Church, and where it is quite possible you would be able to settle some of the great principles on which you will act, and organise the machinery by which you can work. I would therefore earnestly appeal to you to have this matter in your serious consideration; and, laying aside all rivalries, nationalities, and ecclesiastical distinctions, that have nothing whatever to do with this question, that you will organise yourselves in such a way as to bring out the real moral strength that exists in this country practically to bear upon the Legislature in the settlement of this question. (Loud cheers.)

The Rev. Dr. HARPER then moved the following resolution:—

That this meeting approves of the objects and operations of the Society for the Liberation of Religion from State Patronage and Control; regards with satisfaction its progress hitherto, and engages to continue to afford it cordial support; and that the hearty thanks of the meeting be tendered to Messrs. Miall and Oulton for their excellent addresses.

In doing so, he referred in terms of eulogy to the able manner in which the principles of the Liberation Society, and the nature of its plans and operations, had been explained by Messrs. Miall and Oulton, and then went on to say, in reference to the personal grounds on which the resolution was based:—

I remember well the period to which Mr. Miall has referred, when it was my lot to visit Leicester. I did not know Mr. Miall by name, except from a communica-

tion I had from him inviting our presence at a meeting there. When I was introduced to him, I found a young minister, "with the pale cast of thought," just in early manhood, remarkable by his mild demeanour no less than by the active business talent with which he arranged the whole matters connected with the meeting. It was a large meeting—it had in point of numbers and quality very much the character of a county one. It was got up in support of our Scotch Anti-Endowment question; but though it had been their own question they could not have entered into it with greater spirit and zeal. Little did I know, when I looked at the gentle bearing of the young provincial pastor, that there lay under that mild demeanour not only prominent talent—for that was evident at the time—but an energy that was soon to break out with force and brilliancy, and command not only the attention of the Senate, but of all classes of the community. (Loud cheers.) I hope our distinguished guest will depart from us on this occasion with his heart encouraged by the reception we have this evening given him, and that we ourselves will be profited by the instruction we have received from him. I am sure that in every respect his claims upon us are quite peculiar. It is gratifying to us to find that he retains vigour of person as well as that vigour of intellect which has done so much for the promotion of this great cause. (Cheers.) I trust we shall hereafter manifest the high sense we entertain of Mr. Miall's eminent services as the richly endowed, eminently gifted, patient, persevering, courageous, and self-sacrificing advocate of the Voluntary principle. (Loud cheers.)

The Rev. Dr. DAVIDSON, in seconding the resolution, thought he might safely say that it was more than twenty years since he had heard addresses with so much of the true Voluntary ring in them. (Loud applause.)

Mr. DUNLOP, of Brockloch, in supporting the resolution, expressed his gratification at the progress which this cause had made within the last few years.

The resolution was unanimously adopted.

The CHAIRMAN, in conveying the thanks of the meeting to Messrs. Miall and Oulton, said he trusted that the advice given by Mr. Miall would be taken home by them all, and that they would endeavour to bring into action in the way he had suggested the moral power of Scotland, which, when once united, would not be easily overcome. (Hear, hear," and cheers.)

Mr. MIALL had much pleasure in moving that the thanks of the meeting should be given to Mr. Fyfe for so kindly and efficiently presiding. Since ever he had anything to do with Scotland in connection with this agitation, Mr. Fife's name had always been the first that presented itself to his mind; and, generally speaking, he was always present at meetings where there was anything to be done. (Cheers.)

The Rev. R. S. DRUMMOND, in seconding the motion, said he rose to show that while the older men, such as Dr. Harper, still stood fast by the principles which had been so clearly explained, the younger men were not likely to depart from these principles. (Loud cheers.) In expressing his gratitude to Mr. Miall, he might state that he was not only grateful for having heard him this evening, but that he was personally indebted to Mr. Miall for the clearness of the views he held in regard to this question; and he had found nowhere these principles so ably, so philosophically, and so calmly stated, and that in such a way as to command respect from friends and foes alike—(Hear, hear)—as they were stated by Mr. Miall. (Cheers.) He seconded the vote of thanks to Mr. Fyfe all the more heartily because the Voluntaries of Edinburgh were indebted to Mr. Fyfe for the stand he had always taken. (Cheers.) He had not only pleaded this cause, but he had suffered in this cause. (Hear, hear.)

Mr. FYFE acknowledged the vote of thanks, and the Rev. Mr. COX, of Leith, having pronounced the benediction, the proceedings terminated.

GLASGOW.—The postscript of our last number contained a brief sketch of the public breakfast held in that city to receive Messrs. Miall and Oulton on Tuesday, March 11th, and of the public meeting held in the City-hall in the evening. Over the latter W. P. Paton, Esq., presided, and the following letter was read from the Rev. Dr. Anderson:—

Uddingston, Glasgow, March 10, 1862.

My very dear Mr. Miall,—Otherwise, I would cheerfully have put myself to the inconvenience of making an eight miles journey to meet with you at breakfast; but when I inform you that for the whole time of the conference I would sit without hearing one word spoken by yourself or friends, you will excuse me, I am sure, for not subjecting myself to the tantalising penance. There is no political and ecclesiastical subject on which I have more frequently expressed myself with bitterness to my friends in private than the manner in which the Voluntaries of Scotland have been wanting to the Nonconformists of England. How degenerated we are! One of the most crowded, enthusiastic meetings ever held in Glasgow was held when Mr. Burnet visited us, at the time you first opened the trenches against the strongholds of the enemy. These were the days when our league was directed by Heugh, Wardlaw, Marshall, and others. And I fear that you must not calculate on such a reception as they would have secured for you. You cannot fail, however, I am certain, of doing much *needful* good.

With great respect for you personally, and much gratitude to you as Editor of the *Nonconformist*,

WILLIAM ANDERSON.

The Rev. David Young, in an argumentative speech, moved the first resolution, as follows:—

That this meeting regards national establishments of religion as a fruitful source of political animosities, and a great hindrance to the faithful exercise of Christian discipline, and finds, in the present circumstances of the United Kingdom, the colonies, and the continent of Europe, reason for the distinct and earnest enunciation of the principle that God alone is Lord of the conscience, that Christ's kingdom is spiritual in its nature and constitution, and that Christ's authority is alone to be exercised therein.

He trusted the visit of Mr. Miall would rouse them—would stimulate them to aid their Southern friends, and awaken them to a clear perception of the question as it affected themselves. The Rev. David Johnstone had great pleasure in seconding the resolution, which was then put to the meeting, and enthusiastically approved of. The Rev. Mr. Batchelor, in a few words, moved the next resolution:—

That this meeting has confidence in the principles, objects, and plans of the Society for the Liberation of Religion from State Patronage and Control, is grateful for the good which has already been effected by it, and resolves to afford it practical support.

Councillor Dick seconded the resolution, which was adopted. Mr. Miall was then introduced, and, on presenting himself, was received with cordial applause. After he had addressed the meeting at some length, the Rev. Dr. J. B. Johnston proposed the next resolution, which was as follows:—

That a committee be appointed by this meeting to co-operate with the society already named, and to watch over and protect the local interests of Dissenters; and that the following gentlemen form said committee, with power to add to their number:—Sir James Anderson, Rev. Dr. Robson, William P. Paton, Esq., Rev. Dr. Paterson, George C. Dick, Esq., Rev. Henry Batchelor, William Allan, Esq., Rev. Dr. George Jeffrey, Rev. Alexander M'Ewen, Robert Kaye, Esq., Rev. Henry Calderwood, David Smith, Esq., Henry Bruce, Esq.

He said he had long felt that the Dissenters had allowed golden opportunities to slip in which they might have successfully expounded their principles, and he was glad that Mr. Miall had come to stir them up to greater activity and vigour. An active committee would do good by watching over the bills brought into Parliament, by diffusing information at election times, by which constituencies would be aided in the exercise of that important privilege, the heckling of candidates, getting rid of the proclamation of banns in parish churches, which was now in Scotland an absurdity and insult, making parish ministers' pay poors' rates like their neighbours. Dr. Johnston closed by shortly showing that State churches are unnecessary, unjust, and unscriptural. Bailie Govan seconded the motion. The Chairman proposed a vote of thanks to Mr. Miall for having come such a distance to deliver so interesting and instructive an address. The Rev. Mr. Calderwood moved, and Mr. Miall seconded, a vote of thanks to the chairman. These two motions were warmly taken up by the meeting. The proceedings were then closed with a benediction.

PAISLEY.—On Friday a public meeting was held in Abbey Close United Presbyterian Church, in connexion with the Liberation Society. The Rev. Mr. M'Doughall occupied the chair. The meeting was addressed by the Chairman, the Revs. G. C. Hutton, Henderson, Fleet, Mr. Miall, Mr. Oulton, Mr. T. Coats, and Mr. Brown. One of the resolutions expressed confidence in the Liberation Society.

DUNDEE.—On Thursday evening, a number of friends of Mr. Miall met that gentleman at tea in Lamb's Hotel, previous to the public meeting. The Rev. Robert Spence was called to the chair, and amongst those present were the Revs. Robert Lang, J. C. Baxter, D. Cook, J. Wilson, and Hay; Messrs. George Rough, Patrick Watson, David Kyd, David Cooper, Daniel Urquhart, William Methven, John Ewan, John Robertson, &c. The meeting was addressed by Mr. Miall and Mr. Oulton, and several other gentlemen, on the necessity for renewed exertion in aid of Anti-State-Church principles. The meeting was a very harmonious and encouraging one, and a large and influential committee was formed for the purpose of carrying out the objects contemplated by the Liberation Society. In the evening a public meeting was held in Ward Chapel, and was numerously attended. George Rough, Esq., occupied the chair; and among those present on the platform, besides the deputation, were the Rev. Messrs. Spence, Lang, Cook, Evans, J. C. Baxter, and J. Wilson; Mr. P. Watson, &c. The meeting was opened by the Rev. Mr. Lang, after which the chairman introduced the deputation, and stated the object which had brought them to Scotland—to stir up somewhat of the old voluntary spirit that at one time prevailed among the Dissenters of Scotland, and the discussion on which was one of the causes of the great secession which took place from the Established Church in 1843. (Hear, hear.) The meeting was then addressed by Mr. Oulton and Mr. Miall. The latter said he augured good results in Dundee from the committee which had been that day formed; and he hoped that they would set themselves earnestly to work, and carry out the principles which they professed, and which he believed them to have at heart. The Rev. J. C. Baxter proposed a vote of thanks to the deputation, Mr. Miall and Mr. Oulton, after which the Rev. Mr. Spence pronounced the benediction, and the meeting separated.

THE LIBERATION SOCIETY IN LONDON.—We understand that the executive of the Liberation Society intend to make more systematic efforts than they have yet done to obtain financial support from the metropolis and suburbs, and that for that purpose they have appointed a metropolitan financial agent. The Rev. Stewart Williamson, lately removed from Exeter, is the gentleman whose services have been secured for the work, which will, we hope, issue in results equal to the anticipations of the committee. We believe that hitherto the society has worked the provinces to a greater extent than London, which, as the head-quarters of the movement, ought to yield to it very substantial support.

THE CHURCH DEFENCE LECTURES.

The Brothers Bardsley continue their lecturing crusade up and down the country. On Tuesday last the Rev. James Bardsley, of Manchester, gave an address in the Exchange Room, Bradford, on his old subject, "What Dissenters say of themselves, and what they say of the Church." It was to a great extent made up of quotations from Mr. Miall's "Nonconformists' Sketch Book." He said he had heard of Congregational Churches in the New Testament, but not of Congregational Independent Churches. He said that when Nonconformists changed their climate they changed their religion, once more quoted the Rev. J. A. James, and wound up by saying that the Liberation Society were doing the work of the Church immensely [if so, why does Mr. Bardsley endeavour to stop them?] and the very flower of Dissent was becoming much more dissatisfied with the state of things amongst them.

On the previous evening the Rev. James Bardsley delivered the same lecture at Newcastle. The *Newcastle Guardian* dismisses him in the following contemptuous paragraph:—

Bigotry is letting slip its dogs of war, and the Brothers Bardsley appear to have been employed to hunt down Nonconformity. One of these gentleman has lately been pursuing his vocation at Cambridge; the other has done Newcastle the honour of a visit. His address here (judging by the reports of our contemporaries) was in the true Gathercole or Gatherdirt style—a rabid attack on all who happen to differ from himself or his employers in religious belief and opinion, and a vile caricature of their principles and sentiments. Churchmen have nothing to gain, but everything to lose, by controversies so conducted; and we happen to know that several of Mr. Bardsley's auditors here were thoroughly ashamed of his advocacy. Christianity, unhappily, is often wounded in the house of its friends.

The *Northern Daily Times* also gives Mr. Bardsley some hard hits:—

"Defence, not defiance," Mr. Bardsley tells us, is his motto. But the very subject which he selects for his lecture is, as we read it, a defiance, and a defiance which indicates a lamentable forgetfulness of the well-known adage—"They who live in glass houses should not throw stones." We wonder what Mr. Bardsley and his bottle-holders, both clerical and lay, would say if some sturdy and out-spoken Dissenter were to enter upon reprisals after Mr. Bardsley's own fashion. It might, we rather think, be possible to cull from the writings of Gathercole and the columns of *John Bull*, from the "Tracts for the Times," on the one hand, and the "Record" on the other, to say nothing of what has proceeded from the able pen of Archbishop Whately, and the scarcely less able pen of Archdeacon Hare, some passages very far from complimentary to the Church; and if those passages were taken, as Mr. Bardsley has taken the passages which he read the other night, from the writings of Mr. Miall and Mr. James, without explanation or qualification, from the context, and without regard to the obvious design of the writer, the Church would perhaps appear to be rather more vulnerable than the much reviled Dissenters are after all. When he talked of the provision made for the poor by the Church and the neglect of the poor by the Dissenters, did he know, that for nearly twenty years, the Dissenting ministers of this town kept up a gratuitous service at the Workhouse, while the clergy refused to take part in that duty unless a salaried chaplain was appointed? We should like to know what the state of our colliery villages would have been but for the zealous labours of the Wesleyan Methodists of various orders, and what would be the condition of the poor of our town at the present time but for the services of the Town Missionaries.

The lecture of the Rev. W. Walters, of Newcastle, at Hartlepool (referred to in our last), appears to have stirred up the Church clergy of this town, who induced the Rev. H. B. Tristam, M.A., of Greatham, to give a lecture in reply. The meeting was held on Thursday last in the Temperance Hall, which was well filled. The Rev. R. Taylor, incumbent of Hartlepool parish, occupied the chair, and expressed a hope that the lecturer would not say a tenth part against Dissent that might be said. Mr. Tristam's lecture ranged over a wide field of subjects, criticised and denied Mr. Walters' statements, denied Mr. Miall's theory of tithes, giving as counter-Dissenting authorities, Toulmin Smith and Horace Mann (!) Of course the lecturer referred to the Bicentenary:—

He asked why this celebration? They (Dissenters) said 2,000 ministers left the Church, and gave up their livings rather than subscribe to the Act of Uniformity. The question was now put: "How did they get them?" They got them by turning out of their livings 7,000 clergymen of the Established Church! This was the bicentenary of these clergymen getting their own again! (Cheers, and counter cheers.) True, such men as Bishop Hall and Jeremy Taylor were reduced; but little compassion was expressed for those who, under Cromwell, were similarly driven out, and were not even allowed to teach schools lest they should disseminate prelatical principles. In those days they did not even give the toleration the Church gave them. They made it penal to use the Common Prayer-book, and during the brief reign of tyranny, 1,900 Quakers were punished, of whom 21 died in prison, and poor George Naylor was tortured and pilloried, and branded with red hot iron. He thought Dissenters would have been wise to have kept quiet about 1662. What, if these 2,000 were unable to conscientiously retain their livings and gave them up? Thousands did conform and remained. True such a man as Baxter was turned out; but remember he was offered the bishopric of Hereford, and his objection was not that of endowments, but as to surplices and rituals and forms; and to the end of his days he lived on the most affectionate terms with his successors. (Hear, hear.) There was 300 chapels built in the year of 1662. Where are they now? Of the 300 then founded there were some eighteen—there were not twenty, at the present moment in the hands of men that preach that Christ is God. ("Oh, oh," and sensation.) With this exception, he had learned the whole of them had fallen into the hands of the Unitarians. ("No, no," and cheers.)

The chairman expressed his delight at the flood of

light that had been thrown upon the subject, and said that "to destroy the Established Church would be to destroy the very essence and strength of religion in this land. Sever Church and State, and the sun of the glory of England has set!" The *Stockton and Hartlepool Mercury* thus describes the conclusion of the meeting:—

The Rev. L. PAIGE here rose, and moved that the thanks of this meeting be given to the Rev. H. B. Tristam, for—(Loud cries of "Question" here drowned the voice of the speaker).

The CHAIRMAN interposed, but the cries of "Question" were renewed and continued until

The Rev. W. BONTEMS (Baptist minister) advanced to the platform, and then (having been received with loud cheers) reminded the chairman of the invitation given for questions at the close of the lecture of which he proposed to take advantage, especially with the view of directing the mind of the meeting to b th sides of the important question under discussion. One question he asked was, was the reverend lecturer aware that the Rev. J. A. James, so often referred to, had written a book in which he stated distinctly, and at considerable length, that though he had admitted much good of the Church of England and their ministry, it was his deliberate conviction it would be better both for their ministry and the community at large if they were freed from State Connexion? (Cheers.)

The LECTURER admitted this. In fact, Mr. James was a Dissenter, and it was a Dissenting admission he had quoted. (Hear, hear.)

From this point, and for nearly an hour afterwards, question after question was addressed to the lecturer by several gentlemen present—Mr. Bontems, Mr. W. Garbutt, of West Hartlepool, the Rev. J. Allen, and the Rev. H. Downes. The feeling of the meeting, which at the close of the lecture appeared to be at least quiescent, was aroused with strong passion and pointed expressions. Did the ejected Two Thousand of '62 leave the Church rather than subscribe to the formulas of the Church? and was it not notorious that many were now in the Church who did not believe all it contained? and that it was of such a contradictory character in its Articles that a man might believe almost anything who adopted it? Supposing it true that only twenty of the 300 chapels founded in '62 were now in the hands of the Independents and Baptists who founded them, was it not notorious that the numbers of those professing Congregationalist principles had increased, that their principles had spread whatever became of their chapels? Was it not most likely that decadence in respect to the purposes to which the buildings were now appropriated arose from the fact that those particular chapels were endowed; and if so, query, what was proved against the voluntary principle? Then, had the Church of England the care of the poor of England? Were there not more of the poor to be found spread about in the chapels; whilst in the churches they were stuck all together in some prominent position and made a show of? Were not tithes left, as described by Blackstone, for the threefold object of supporting the poor, maintaining ecclesiastical edifices, and supplying stipends for the clergy? and had not the clergy appropriated all? Was Mr. Tristam desirous of leaving the impression on the minds of his present audience that only eighteen of the three hundred churches referred to, founded in 1662, were now in existence? What did the Church of England do for the poor of England that so much credit should that night be taken for her as the poor man's Church? Did she christen, or marry, or bury them without fees? These were the questions put by the interrogators. The replies were sometimes considered satisfactory, sometimes (as might have been expected) not so. With reference to one—that relating to the Nonconformist Churches of '62 still extant—Mr. Tristam answered in the affirmative, and promised that his proof would be forthcoming. Mr. Allen disputed its accuracy, and offered within fifteen minutes to produce documentary proof of the existence of at least eighty-six instead of eighteen. Ultimately Mr. Paige resumed his motion for a vote of thanks, and could not obtain a moment's hearing from the meeting. The chair was vacated, and the audience broke up in great confusion.

QUALIFICATION FOR OFFICES BILL.—Lord Taunton has fixed the second reading of this bill for the 25th inst. (next Tuesday), by which time, therefore, it will be necessary that any petitions in its favour should be presented.

THE BURIAL QUESTION.—Before the House of Commons rose on Monday Sir Morton Peto obtained leave to bring in a bill to make provision with respect to burials in England and Wales.

THE MARRIAGE LAW DIVISION.—The following is an analysis of the division list of Wednesday last. Present (including tellers), 268:—

	English.	Irish.	Scotch.	Total.
For the Bill ...	107	5	6	118
Against.....	110	12	20	150

Twenty-one Scotch members were absent.

SALE OF A CITY CHURCH.—It is reported that the Lombard-street Post-office authorities have offered a sum variously stated at from 40,000*l.* to 80,000*l.* for the site of the beautiful church of St. Mary Woolnoth, facing the Mansion-house. This elegant structure will, therefore, if the parishioners consent thereto, be forthwith demolished. But it seems doubtful whether the parishioners *will* consent.

MR. PAGET, M.P., ON THE REVISED CODE.—In committee on the Revised Code of Minutes on Education, Mr. Paget will move the following resolutions:—"1. That all children who shall be compelled by law to attend school as a condition of their permission to labour, shall be eligible to receive a capitation grant as long as such attendance at school shall be compulsory. 2. That, since it is of greater importance to the poor to read well than either to write or cipher, the capitation grant shall be divided into four parts, either one or two of which may, at the discretion of the inspector, be given in respect of reading, one of writing, and one of arithmetic."

Postscript.

Wednesday, March 19, 1862.

LATEST FOREIGN NEWS.

AMERICA.

(Per Niagara, *vid* Boston and Queenstown.)

NEW YORK, March 4 (Evening).

The Southern press is strongly urging the Confederate Government to assume an aggressive policy.

The Federal mails now run to Nashville.

The Confederates have evacuated Murfreesbro, and have moved further South.

Andy Johnson has been appointed Provisional Governor of Tennessee. He will repair to Nashville to organise a State government, and to arm and protect loyal citizens.

It is reported from Norfolk that the Confederate steamer Nashville has arrived at Wilmington, North Carolina.

The Confederates have completely laid Columbus in ashes, and retired to Port Randolph, carrying away guns and everything available.

The House of Representatives has passed a resolution asking for correspondence or other information regarding Mexican affairs, and the alleged European design of establishing a monarchy in Mexico.

The Committee of Ways and Means has reported on a tax bill for levying the following taxes:—Spirituous liquors, 15 cents per gallon; printing paper, 3 mills per pound. Flour, 10 cents per barrel; 3 per cent. on incomes above 600 dols.; tobacco, 3 cents per lb. A legacy duty is also proposed. Oil, gas, salt, leather, railroad, and steamboat passengers, advertisements, carriages, watches, plate, and cattle are all taxed. Licenses will be required for carrying on any business.

(BY PRIVATE TELEGRAM.)

NEW YORK, March 6, p.m.

Preliminaries for a peaceful solution of the Mexican affair have been arranged between General Prim and the Mexican Minister.

John Minor Botts, a well-known politician of Virginia, and twenty other prominent citizens, have been arrested at Richmond for conspiracy against the Confederate Government, and martial law proclaimed.

The Confederate steamer Magnolia was captured while attempting to run out of Mobile with 400 bales of cotton.

An impression prevails that when the TAX Bill reported in Congress is discussed in the House a tax on cotton will also be imposed.

A rumour has been current in Southern circles that the Federals under General Banks had been defeated with heavy loss at Winchester, but no mention is made of it in the latest telegrams.

THE PRUSSIAN MINISTERIAL CRISIS.—The *Official Staatsanzeiger* of yesterday evening announces that Herren von Auerswald, Patow, Pünckler, Schwerin, and Bernuth have been relieved from office, each retaining, however, the rank and title of Minister of State. Herr von der Heydt has been appointed Minister of Finance, retaining *ad interim* the portfolio of the Ministry of Commerce. Count Itzemplitz, Minister of Agriculture; Herr von Müller (Chief Councillor of the Consistory), Minister of Public Worship; Count Lippe, Minister of Justice; and Herr von Jagow (President of the Police Department), Minister of the Interior.

NEW RUSSIAN LOAN.—Letters from St. Petersburg announce that the Government intend to contract a new loan, in order that the cash payments of the Bank of Russia may be resumed.

THE INSURRECTION IN GREECE.—The Vienna evening journals state that the insurgents at Syra have proclaimed the third son of Victor Emmanuel as King of Greece, under the title of Otho II. A despatch from Athens (*viâ* Constantinople), dated March 14, says:—"Aria and all the entrenchments and outworks of Nauplia have been taken. Major Coroneos and several other insurgents were made prisoners. Numerous deserters from Nauplia have joined the royal troops."

MEXICO.—The Paris *Presse* publishes news from Vera Cruz to the 20th ult., according to which the allies had not then quitted their encampments. The Mexican forces were concentrated on the road to Mexico.

INDIA.—BOMBAY, Feb. 27.—Much fighting is still going on in Sylhet. Four stockaded villages have been stormed with loss. General Showers, with the 33rd Regiment, has been ordered to the frontier. The Lahore and Umritsir Railway will be opened on the 3rd March. Sir George Clerk leaves for England on the 27th March.

YESTERDAY'S PARLIAMENT.

In the House of Lords, numerous petitions were presented against the Revised Code of Education, on which some discussion took place, and Lord St. Leonard's gave notice of his intention to introduce a series of resolutions on the subject.

The Duke of NEWCASTLE moved the second reading of a bill to prevent the conflict of jurisdiction between the colonial and English courts, by restricting the latter. The measure had been suggested by the conflict of authorities to which the case of Anderson, the fugitive slave, had given rise. The second reading was agreed to.

Lord CHELMSFORD then called attention to the case of the clerks and officers of the late Insolvent Court, and the remarks which he made on the Lord Chancellor induced that noble lord to make a severe retort, and occasioned a discussion of a very acrimonious character.

In the House of Commons, Lord HENRY LENNOX moved a resolution to the effect that, "for the preparation of estimates and the expenditure of moneys in aid of institutions for the promotion of education, science, and art, one Minister should be responsible." The noble lord, in a speech of considerable research and humour, criticised the management of our national institutions, especially of the British Museum. He considered that the management of the museum by the trustees was unsatisfactory, and that there was a want of a more direct responsibility. Athough the House was called upon to grant an annual vote of the public money it had no power to enforce its wishes, the trustees being virtually beyond its control; and he was therefore of opinion that a Minister responsible for this and kindred institutions should be appointed. Mr. GREGORY seconded the motion. The CHANCELLOR of the EXCHEQUER, in moving the previous question, defended the management of the British Museum, and declared that both the Government and the trustees were influenced by a due sense of responsibility. He, at the same time, gave a qualified assent to the principle that all votes of the kind should be moved by a Minister. Mr. CONINGHAM, Mr. DISRAELI, and other members, took part in the discussion which followed. The motion was ultimately withdrawn.

Mr. GREGSON called attention to the position of the British merchants in China, and moved that due protection be afforded to them and their property in the treaty ports of that empire. The hon. gentleman made a series of statements, showing that owing to the condition of China, arising out of the rebellion, the British subjects in question were in great danger of life and property, especially from the rebels or Taepings—who, having taken Ningpo, were about to descend on Shanghai. Mr. A. TURNER seconded the motion. Colonel SYKES defended the Taepings, and Mr. LAYARD showed that they were a rebel rout of marauders and plunderers, desolating the whole country. On the other hand, the conduct of the Imperial Government was favourable to increased intercourse and commercial dealings with Europeans, while the people were inclined to trade. Shanghai and all the other treaty ports would be defended by our forces. The motion was afterwards withdrawn.

Mr. COWPER obtained leave to bring in a bill for embanking the north side of the river Thames from Westminster-bridge, and for making new streets in and near thereto, and from Blackfriars-bridge to the Mansion-house, and to amend an act relating to the London coal and wine duties, and in doing so traced the history of the projects for embanking the Thames up to the recommendation of a committee of the House in 1860, and the report of the Royal Commission of last year, the plan contained in which was the basis of the present bill. The necessary funds would come from the London coal and wine duties, and the execution of the work would be entrusted to the Metropolitan Board of Work.

The other orders were disposed of, and the House adjourned at five minutes past one.

THE DEANERY OF FERNS, rendered vacant by the death of the Very Rev. Henry Newland, D.D., has been conferred by the Crown on the Rev. Hamilton Verschoyle, senior chaplain of the Baggot-street Episcopal Church, in Dublin. Mr. Verschoyle was for many years the honorary secretary of the Church Education Society.

THE NATIONAL SOCIETY AND THE REVISED CODE OF EDUCATION.—A petition against the Revised Code in its amended shape has been presented to the House of Commons from the National Society for the Education of the Poor, as agreed on at a meeting of the committee on the 12th inst., presided over by the Archbishop of Canterbury. They pray the House "to take such measures as may effectually prevent the said Code from being brought into operation."

MARK LANE.—THIS DAY.

Fresh up to this morning's market, the arrivals of English wheat were much restricted, and the condition of the samples being very unsatisfactory, the trade ruled heavy, at fully Monday's fall in the currencies. There was a full average supply of foreign wheat for the stands. For all descriptions the demand was in a very sluggish state, and prices were 1s. to 2s. per qr. lower than on Friday last. Floating cargoes of grain were a dull inquiry, and the quotations had a downward tendency. Good malting barley was firm, at quite previous rates; otherwise, the trade was dull, on former terms. In malt, sales progressed slowly, on former terms. Oats—the supply of which was moderately extensive—moved off heavily, at barely stationary prices. Beans and peas were a dull inquiry, at about previous currencies. The flour trade was dull, and American qualities were only saleable at fully the late decline in their value.

MR. BRIGHT, M.P., has addressed a letter to Mr. Manton, of Birmingham, on the income-tax. He speaks with just severity of our extravagant expenditure, and points out that it is the duty of the middle classes to combine with the masses of the people to demand financial reform. The honourable gentleman has no hope of the House of Commons doing its duty on these questions until public opinion is brought to bear upon its deliberations with earnestness and unanimity.

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The Nonconformist.

WEDNESDAY, MARCH 19, 1862.

SUMMARY.

THE American news confirms the reality of the recent Federal successes in the Western States. The Confederates are in full retreat. Nashville has been abandoned; Murfreesboro, where it was thought they would have made a stand, evacuated; and Columbus laid in ashes. Tennessee, Kentucky, and Missouri are now almost recovered to the Union, and even Arkansas and Alabama have been penetrated by Federal troops. In his Message to the Southern Congress, President Davis confesses the serious nature of these reverses, and admits that the Confederates have attempted too much, but boasts that there are still 400 regiments of soldiers to carry on the war, and now talks of the contest lasting "through a series of years." The cotton and tobacco planters propose a voluntary destruction of their crops, and a resolution pledging the Southern Congress to "the last man and last dollar" has been referred for further consideration.

In Virginia itself the Federals have begun to take the offensive. General Banks has crossed the Potomac to Harper's Ferry without hindrance. "If," says Mr. Russell, "General M'Clellan succeeds in reinforcing this army with 25,000 men and abundance of field batteries in such time that the Confederates cannot meet his movement by fresh dispositions, there appears to be every chance of his rolling up their left and sweeping their line back, or forcing them to change front and fight or retire." It is probable that General Burnside's movements in the inland waters of North Carolina—which President Davis regards with so much dismay—will have no small influence on the campaign on the Potomac, and render untenable the Confederates' position at Manassas, if they do not threaten Richmond itself. Every mail from America will now be expected with increasing interest. The calmness of the North in the moment of victory, and the stern resolution of the South, alike indicate that the death-struggle is near at hand.

The Government of France, and of Italy too, are troubled with a new phase of the Papal question. In both countries the Catholic Bishops, spite of formal prohibitions, are resolved on going to Rome to take part in the grand council which the Pope has convoked, nominally to glorify some Japanese martyrs, but really to devise means for upholding the temporalities of the Papacy. Both the Cabinets of Paris and Turin seem to hesitate what course to take. But the time seems to be near at hand when the Emperor Napoleon will be obliged, as the least of two evils, to withdraw from Rome, and brave the consequences.

Meantime, the Ratazzi Cabinet is endeavouring to secure its position. The Chamber of Deputies have smothered their discontent at the recent Ministerial changes, and have, by a vote of 210 to 80, resolved on giving the new Government a fair trial. It is said that Ratazzi, though he proposes to curb the fiery democrats of Genoa by a new bill regulating the right of association, has a thorough understanding with Garibaldi. The course taken by the Italian Parliament indicates a self-control which will help to avert national trouble arising from the fall of Ricasoli.

India—again brought by telegraph within fifteen days of England—sends us cheerful news. Her financial position enables her to dispense with the licence tax—we wish we could add, the import duty on cotton goods. If allowed another year, she promises almost to supplant America in the Lancashire cotton markets—not only by growing more of that staple, but by improving its quality—and to supply us abundantly with tea. By next October Benares will be in direct railway communication with Calcutta, and in every direction that vast empire is being made accessible to British enterprise. Lord Canning leaves the great dependency, over whose destinies he has so long and worthily presided, with the satisfaction of knowing that it has tided over its most serious difficulties, and has fairly entered upon the path of peaceful progress.

It is time we took note of the Parliamentary incidents of the week. The House of Lords have had another irregular debate on the Revised Code, noticeable chiefly for the Bishop of London's proposal of a compromise, and for Lord Granville's response that it would be better to go back again to the old Minutes. If this firmness continue, Government will have little reason to fear the issue of the debate on Mr. Walpole's resolutions, which, as the *Times* shows, propose to perform "upon the Revised Code much the same preliminary process that a boa-constrictor performs on its prey, crushing and lubricating it for the easier swallowing. In plain language he wants to get rid of it altogether." So also do the National Society, who, encouraged no doubt by the tone of the Conservative leaders, call upon Parliament summarily to reject the Code. The *Times*, nothing daunted, picks up the gauntlet, and declares it to be "absolutely necessary to stop the enormous expenditure of the Education Committee, to simplify the management, and to apply the test of results." There *is* then, after all, to be a party fight on the subject.—The Marquis of Normanby, being unable, like the Sovereigns of France, England, Portugal, Holland and Sweden, to recognise the Kingdom of Italy, makes the House of Lords the arena of his senile diatribes, and the unwilling listener to arch-ducal grievances and ultramontane tales of scandals. Even the Earl of Malmesbury, while protesting his devotion to Italian freedom, cannot help revealing his true sentiments by talking of "the Piedmontese Government." We are sure that the English people would support Earl Russell and his colleagues in declining to take part in these impertinent discussions of the local politics of Italy, and would rejoice if the daily press would refuse to report Lord Normanby's accusations.

The House of Commons have commenced their annual massacre. On Wednesday last the Marriages of Affinity Bill was thrown out on the motion for going into committee, by a majority of 32 in a House of 264 members. The defeat of the measure is mainly owing to its comprehensive nature—Mr. Milnes having been obliged to include Scotland and Ireland in its operation, and thereby widened the area of opposition. The Conservatives can hardly appropriate it as a party triumph, seeing that their own principal whipper-in spoke in favour of the Bill. It was thrown out rather by Presbyterian narrowness and Catholic spite acting in conjunction with High-Church sacerdotalism. Looking at the tone of the debates that have taken place the question has really made progress, and Mr. Milnes has no reason to be discouraged.

The business of the session is being rapidly hurried over. The Army Estimates are all passed; not a single item has been refused—the Commons having been persuaded by Sir G. C. Lewis to rescind their vote against the military college at Sandhurst. The Mutiny Bill has been brought in; and on the 3rd of April the Chancellor of the Exchequer will make his financial statement. Talk about new Zealand, Turkey, the persecution of the Protestants of Spain, and an interesting debate on international maritime law, have filled up the vacant hours.

The Wycombe election has resulted in the return of Mr. J. Remington Mills over Mr. Cameron, whose pretensions as a Conservative supporter of Lord Palmerston, and declaration *apropos* of Church-rates, that he did not wish to see the Protestant Church compelled to beg from door to door for its support—as though it were not the richest Church in Christendom—found little favour with the electors of that borough. In the North Riding the pressure of the opponents of Church-rates has drawn from Mr. Milbank, the Liberal candidate, the statement that if no "healing measure" should be passed he would vote for entire abolition. Whether or not Mr. Milbank be returned, we see in this case the good result of a firm and timely declaration of their views on the part of Nonconformist electors.

INTERNATIONAL MARITIME LAW.

"THE present state of International Maritime Law," says Mr. Horsfall, "as affecting the rights of belligerents and neutrals, is ill defined and unsatisfactory, and calls for the early attention of her Majesty's Government." To the discussion of this thesis the House of Commons have devoted two nights, and, being unable to deny its truth, and feeling the inconvenience of affirming it, they prevailed upon the mover of it to withdraw it from present judgment, and let the arguments put forward on both sides prove their proper weight by the impression they leave upon the public mind. The question having been ably and eloquently handled *pro* and *con*, the decision of it is postponed *sine die*, to be probably delivered hereafter, not by the Legislature, but by events.

The truth is that the present state of International Maritime Law is "ill defined and unsatisfactory," simply because it is an intermediary compromise between the rights of commerce on the one hand, and of war on the other, brought about by the "inexorable logic of facts." The wants of the world, in its present advanced condition, are altogether incompatible with the maxims and doctrines laid down by the world on the subject of war, when its condition was wholly different. How far, in these days of free trade, extended commerce, immense industries, great international interests, and the infinitely various and mutually dependent activities of gain, the laws of destruction, interpreted and enforced by text-writers and jurists when there was so much less to destroy, and so many fewer and so much less powerful interests to protest against destruction, shall continue to dominate the practices of modern warfare, seems to us to be a matter which no theory can satisfactory determine, but which will be eventually settled, and that, too, in favour of peace, by the irresistible movement of facts.

Two powers are brought into presence by Mr. Horsfall's resolution, the conflicting claims of which it is impossible to adjust—the power of nations to get benefit from each other by means of commerce, and their power to inflict injury upon each other by means of war. The relations in which these powers shall stand to one another can never be clearly defined, can never be satisfactory, except in the proportion in which one or the other ceases to be—for they are irreconcileably antagonistic. Most of the positions sanctioned by International Maritime Law, were laid down when the power to inflict injury was so far in the ascendant as to be able to silence the power of deriving gain. Forty years of peace, however, developed the latter to gigantic proportions, and enabled it when war came back again to abridge the traditional rights of belligerents. In doing so, of course, it did what it could for the time being, and thereby it not merely curtailed the privileges of a nation at war so far as they infringed upon the rights of nations at peace, but also paralysed to a certain extent the privileges which it left—so that the case, as it now stands, may be stated thus—"If nations are to possess unimpaired the power of making war with each other, commerce must go to the wall—if they are to enjoy the right to trade with each other, war must soon become obsolete." Every step you take towards retaining or augmenting your means and rights of warfare threatens the interests of commerce—and every fact which promotes and strengthens the interests of commerce puts in peril the natural resources and appliances of war. The real conflict is between the interests of men and their irascible passions—and the rights which shall be assigned to each will be ultimately determined, not by agreement between the two, but by the predominance of the one over the other.

The Proclamation of Lord Aberdeen's Government at the commencement of the Russian war, that the neutral flag covers the enemies' goods, and the Declaration of the Paris Congress to the like effect, are to be regarded as expressing a right wrung back by neutrals from the usurping hands of belligerents. The interests of society are now so complicated, and the ties which connect all nations with each other have become so numerous and sensitive, that it has been found to be simply intolerable, to permit two nations to carry on a quarrel with each other by means which inflict indefinite damage upon all the rest of the family of nations, though they remain at peace. What right but that of the stronger can A., the butcher of our village, whenever he is at odds with B., the baker, have to insist upon searching every tradesman's cart and basket that goes round daily for the supply of customers, on the plea that, as he has quarrelled with B. and wants to ruin him, he claims to seize his goods wherever he may find them? Is it not pretty certain that if any such right were assumed and exercised, the village tradesmen who had nothing to do with the quarrel between A. and B. would combine, as soon as they were able, to resist any such pretensions? This is, in substance, the sort of claim which International Maritime Law—made, be it remembered, by quarrelsome nations expressly with a view to their quarrels—assigned to nations at war with each other, down to 1853. Great Britain and France, allied in arms against Russia, then agreed to forego that claim during the war then pending, and, at its conclusion, made a mutual compact, in which all the great European Powers became parties, to surrender it altogether for the future. The fact is that we then succumbed, not so much to more humane and considerate views, as to a force which it would have been very inconvenient for us, if not impossible, to resist. The United States, representing the sentiments of every State, European or Transatlantic,

not involved in the war, gave pretty significant hints that she would not tolerate the searching of her merchant ships for Russian goods, and so, making a virtue of necessity, we forestalled her opposition by proclaiming our intention of conducting our hostilities with Russia on the principle that "the neutral flag covers the enemy's goods."

We could not help ourselves. We had not a shred of right in favour of International Maritime Law as it then stood—and the interests which that right would have injured, had it been enforced, were too powerful to be set at nought. We, therefore, conceded what no Power was in reason entitled to possess, and what, as being a foremost maritime nation, and more frequently at war than any others, was chiefly advantageous to ourselves. But having yielded up what we could no longer retain, we find ourselves in a strangely uncomfortable position. Whenever we go to war with another maritime Power, (say France or Spain), the enemies' goods will seek secure transport in neutral ships, because the neutral flag will protect them against warlike operations—but not the *enemies'* goods only. We, being belligerents, shall be exposed, of course, to the utmost depredation of our foe, and our ships wherever they can be found and captured by the war ships of our antagonists, will be seized and confiscated. We must, therefore, during any contest with a maritime Power, be content to see all the ocean carrying trade done by other nations not involved in hostilities. Our own merchandise will be entrusted to the conveyance of ships not exposed to destruction—our mercantile marine will be paralysed. Accordingly, our own shipping interest begin to cry out, as well they may, by the mouth of Mr. Horsfall, that the present state of International Maritime Law, as it affects belligerents and neutrals, is ill-defined and unsatisfactory—and to suggest that not merely goods but merchant ships should be exempt from seizure—and that naval hostilities should, in future, be restricted to the armed ships of belligerent Powers. Of course, this proposition carries with it the still further one that blockades shall be a nullity and cease.

The question, as we have said, is one which cannot be determined by argument, because there is no common point from which both sides can start. If International Maritime Law should, in these days, be conformed, as we believe it should, to the necessities of commerce, naval warfare will, undoubtedly, be reduced to such narrow limits as to become a practical anachronism, and supremacy on the seas will cost far more than it will be worth. If, on the other hand, it is to be framed on the principle of sacrificing the interests of peace to the demands of war, every step we have taken towards mitigating the inconvenience felt by neutrals, and towards abating somewhat the barbarities of naval hostilities, is a step which must be retraced at any expense to commerce. The argument is irresistible on both sides for the single object for which it is employed—the decision must rest with our choice of the object. Now, we have no fear as to what that choice will ultimately be. Commerce is becoming so rapidly developed, is extending its operations over so vast a surface, and is fostering and strengthening such a multiplicity of interests, that its necessities are sure to become paramount, and International Maritime Law will have to shape itself so as to secure the utmost possible amount of preservation, and the least possible amount of destruction. The tendency to this result is as certain and as strong as any tendency of the age can be. If, therefore, the consummation be, as we think it must be, incompatible with the supremacy of Great Britain on the seas, we may as well make up our minds to part with our idol. We cannot retain it but by the sacrifice of our own commercial marine—nor long even if we make that sacrifice. The world grows too old for our antique pretensions, and the sooner we drop them the better will it be for ourselves, and for the best interests of mankind.

DOLCE FAR NIENTE.

PARLIAMENT seems to be adopting the *insouciant* air of the Premier, and the nation all but acquiesces. It is now plain that the simple object of the House of Commons, for the present Session at least, is to vote the supplies as quickly as possible, to stave off all disagreeable questions, and to secure a prorogation as near as may be to the beginning of June. Facts have been assigned for this temporary abnegation by the House of its legislative functions—for it amounts to little less—which we have no means of verifying, and which, even if we should accept, the respect which we owe to our sorrowing Queen would prevent our discussing. We believe, however, that such facts constitute rather the pretext for doing nothing, than the reason for it—and that, admitting the necessity for an abridged session, there is yet abundance of time to pass several good measures, if the disposition of Parliament were that way inclined.

We have often said, and we repeat it, that the House of Commons almost invariably takes the tone of its leaders for the time being. We believe that even the present House, the very worst that has been sent up from the constituencies since the Reform of 1832, might have been made something of by political earnestness at the back of a moderate but well-defined political *programme*. It is the misfortune of our day that the most prominent and responsible posts, whether on the Ministerial or Opposition side of the House, should be in the occupation of men whose principles, or rather, whose professions, have evidently been assumed on other grounds than that of personal conviction, and for other purposes than that of the public welfare. The staunchest friends of Lord Palmerston will not contend that his position at the head of the Liberal party is due to his attachment to the objects which that party has uniformly professed to desire—and the bitterest opponents of Mr. Disraeli will not attribute to him any deep-seated reverence for the principles he undertakes to represent. The probability is that neither the one leader nor the other takes any other than a professional interest in the political doctrines committed to his trust, and that were each to change place with the other their public position would more closely correspond with their private sentiments. Each is playing a part more or less cleverly, and with more or less *vraisemblance*—but the House of Commons well understands that the part played by each has fallen to him by accident, and is owing very little to choice. The consequence is that Parliamentary conflict has degenerated into a sort of sham fight, in which victory, on whichever side it may declare itself, does nothing but alter the relative position of the combatants, without affecting, to any material extent, the policy of the Government. While Lord Palmerston sits on the Treasury bench, Liberalism will be the profession of the party behind him, and moderate Conservatism will characterise the measures he carries. Whenever Mr. Disraeli takes his place, Conservatism will be the profession of his followers, and his measures will be moderately Liberal.

Under these circumstances, it is hardly to be wondered at that the House of Commons should attach importance to nothing but the mere relative position of parties, and should do that on personal rather than on public grounds. Perhaps, it is better, all things considered, that they do not see the necessity for undertaking any work requiring earnestness of conviction or persevering and energetic labour. The *dolce far niente* best becomes a legislative body headed as is the British House of Commons. We hope, however, for the sake of representative institutions just beginning to regain credit in Europe, that the interval of indolence will not be often repeated. Circumstances have been and are such as will probably induce the public to endure it without much complaint for the present year—more especially as a plausible pretext has been assigned for it. But, unless we are content to see our legislative machinery become rusty with inaction, and fall into contempt, we must be permitted to express our earnest hope that it may soon be put under the management of rulers who will care to work it to some better purpose than that of preserving their seats on the Treasury bench, and taking as large an amount of supplies for the Services as the proverbial patience of the British public may make it safe for them to ask. No permanent good ever came out of hollowness, nor ever will. Statesmanship that is not in earnest is not statesmanship at all. The heaviest curse under which a nation can suffer is that of seeing her most honourable and most responsible posts filled by political adventurers, with whom principles are merely a necessary part of their stock in trade, and who probably do least harm when they do nothing. Under the sway of such men demoralisation and degeneracy are both certain and rapid.

THE CONSTITUTIONAL STRUGGLE IN PRUSSIA.

THE recent events at Berlin interpret the coronation speech at Konigsburg. King William's declaration that he derived his crown from Heaven was no mere flourish; but a deliberate caveat against responsibility to the people. His Majesty of Prussia has no objection to parliamentary institutions, but the Legislature must be subservient to the *sic volo, sic jubeo*, of their sovereign. The surprise of Mr. Barnacles, of the Circumlocution Office, when Clennam wanted information about his patent, was not more ingenuous than that of William I., at the request of his Chamber of Deputies to be furnished with details of the estimates. The idea that the Parliament should "want to know" how *his* Ministers are spending the people's money is so preposterous, that the septuagenarian King has summarily dismissed it, though it has been in existence only a few weeks.

It is clear that King William's notions of his royal prerogative are of the most exalted kind. Rather than yield an inch to the constitutional rights of the Legislature, he has forsworn his plans of aggrandisement in Germany, and patched up his quarrel with Austria. Nay, the obstinate Sovereign has set at nought the moderate counsels of the Crown Prince, broken with his own advisers, and thrown himself into the hands of the Feudal party, which, in the late elections, secured only 16 out of 340 seats in the Representative Chamber. Prince Hohenzollern, the head of the Cabinet, and a moderate Liberal whose views are believed to be in harmony with those of the Heir Apparent, has resigned, and been replaced by Prince Hohenlohe, whose chief recommendations are that he is a general of cavalry, and the President of the reactionary House of Lords. The five other principal Ministers—composing in fact the Liberal element of the Administration—have also seceded; and thus the King is virtually thrown back, or has wilfully cast himself, for support upon the reactionary Junker party, which, though strong in the Upper Chamber, has been almost extinguished in the Second Chamber by the breath of popular indignation.

Under ordinary circumstances it might be hoped that a Sovereign thus isolated from his people, and deserted by the most respectable Statesmen of the country, would gracefully yield. But there is little hope of a King who has never been aught but a soldier all his life, who was employed by his late brother to put down with fire and sword his "beloved Berliners" in 1848, and whose court and personal suite are composed of military officers. The Liberalism of Prussia is at present of the mildest type, and instinct with the spirit of loyalty. Nevertheless, at the first signs of Legislative independence, the troops were confined to their barracks, and all the gunpowder in Berlin seized by the police. We fear, therefore, that trouble is in store for the Prussian people. The "Constitutional party" have put forth the following moderate programme:—

1. The King and the constitution. 2. Abroad, a national policy. On the German question the creation of a Federative State, with a German Parliament under the military, diplomatic, and politico-commercial direction of Prussia. 3. At home, a liberal Government, sincerely constitutional, and progress in the organic institutions. 4. Unity and homogeneity in the high functions of the State. 5. The reform of the present organisation of the Chamber of Nobles by constitutional means. 6. The re-organisation of the army, combined with every possible economy by means of furloughs, revision of the regulations relative to pensions, &c. 7. Equilibrium in the finances and abolitions of the supplementary taxes.

It can hardly be doubted that an overwhelming majority will be returned at the coming elections to support these moderate measures, and it will then devolve upon King William to accept the painful alternative of yielding to the unanimous wishes of the nation, or abrogating the constitution, and governing hereafter as an absolutist sovereign by the aid of the army and a reactionary oligarchy.

GOOD INTENTIONS.

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

May we not quote these oft-quoted lines *apropos* of good intentions? The ancients used to describe man as a microcosm—a little world in himself—and, adopting that description, must we not deplore that so many of its best and most beautiful productions seemingly run to waste? What are most of the air-castles that men build, but the brilliant reflections given back by some part of their nature to light from without falling upon it at a given angle, or the blossoming of truths the seeds of which have been sown nobody knows how? How curious that when men shape for themselves, by the aid of fancy, ideal circumstances, and place themselves in the midst of them, they almost always make themselves models of virtue, often of the sublimest heroism! It would seem as if when the will is at rest and the passions asleep, and when only imagination keeps vigil in the soul, she has pleasant visitations from a holier sphere—angels who come to converse with her, and put her in mind of the better things which in the business and bustle of life are lost sight of or "dimly seen." Or, to embody the thought in another figure, when the mind is undisturbed and calm, it would appear

to be capable, like an unruffled lake, of mirroring upon its surface the heaven that is above, and of giving back in faithful response every colour and form that may be said to overhang it. We are seldom idle, or intemperate, or unjust, or impious, in our day-dreams—we seldom or never do mean or unbecoming things in that visionary world which our active fancy creates and peoples and governs. There we are always just what we should be—beautiful alike in character and in action. What a pity that it should all be but a *mirage* which does nobody any good, and that the slightest breeze of reality breaks up the charming picture and dissipates the illusion!

"Good intentions!"—a very unwise thing is done when they are undervalued. Whence they come, we shall not stay to enquire, for our purpose is neither psychological nor theological. Whether they are "airs from heaven," or momentary gleams of a vestal fire still kept alive in the innermost sanctuary of our nature, it is of comparatively little importance for us to settle, so far as practice is concerned—for in either case they have the same functions to discharge, the same elevating mission to fulfil. They almost invariably present themselves in the first lull of excitement which follows the discovery of an opportunity to do right, or a solicitation to do wrong. Wherever circumstances so arrange themselves as to compel us to exercise a choice between conduct which will do homage to the rightful laws of our being, and that which promises to gratify our passions at the expense of conscience, there is usually with most of us an interval, brief though it may be, when "good intentions" get the ear of the soul, and bear witness to the harmony of being and doing right with the higher and more permanent, but less obvious, interests of the constitution with which God has endowed us. They may be regarded as the first cognisable efforts of the spiritual *vis vitæ* that incessantly more or less operates within us. They are the spontaneous promptings of that yearning for moral health which it is almost impossible wholly to suppress. They are the entreaties of reason—of reason, too, mostly under *duresse*—urging us to deliver her and ourselves from the usurpation which fetters, humiliates, and impoverishes our manhood. They show an adaptation of whatever is true and right, honourable and holy, to our original powers and susceptibilities, analogous to that of beautiful and fragrant flowers to the organs of sight and smell. They point us whither we should go, so as that our course may be consistent with the authority which should govern us. They are the wooing whispers of the inner man to the outer—pleas from the spiritual to the merely sentient nature to prevail upon the latter to do the bidding of the former—footprints of Goodness that indicate to us the path in which we should walk.

True it is, alas! too, too true, that these incitements to right commonly fail of their effect, and that, in following the lead of our passions, we trample under foot, without seriously heeding them, the numberless wild flowers which grow up we know not how in the fields we traverse. It is in this sense, we suppose, the adage is to be understood—"The road to hell is paved with good intentions." Certainly, no man can speed his way downwards, without crushing, as he goes, countless efflorescent products of what Heaven's hand has sown in the soil. Too generally, moreover, he does it without remorse—often without taking the slightest note of the better instincts which he treads down in his progress—nay, sometimes, priding himself that while he does wrong, he is not without some inclination to right. As if it were really a matter of comfort to such an one that he still has something good within him to destroy before he can render full obedience to his lower impulses! We have all heard of the toper who, in a lucid interval, determined to break off the habit of drinking, and who, having, in the strength of that determination, passed by a public-house, immediately went back "to reward resolution." There is reason to fear that "good intentions," towards the fulfilment of which initiatory steps have been taken, are too frequently made an occasion and argument for deeper offences—like the two young men in Dickens's novel of "Great Expectations," who, bent upon retrieving their pecuniary affairs from embarrassment, spent a whole morning in looking over, docketting, and summing up their unpaid bills, and, having courageously looked the worst in the face, derived sensible relief from this exercise of their self-denial, and took heart to run a little deeper into debt.

It is not, however, in matters of deep moral or religious import only that good intentions play a conspicuous but fruitless part. Quite as often they spring up as spontaneously and fade away as speedily within the wide sphere of social proprieties and duties. Such and such a step, involving, perhaps, nothing more in taking it than a trifling exercise of forethought and a small victory over indolence, is judged to be due to such and such a person in virtue of neighbourship, friendship, kindness, or gratitude. For what an indefinite period will our self-complacency feed on our good intentions, just as some hybernating animals live through the winter on their own fat! and how often it happens that when at last we do exert ourselves to carry our good intentions into effect they have grown obsolete with the lapse of time, and have ceased to have any relevancy to the object we originally had in view! What hosts of misunderstandings between friend and friend have sprung up and rooted themselves in the *alluvium* constituted by the *débris* of unfulfilled good intentions? What glorious pleasures we have let slip from us, what opportunities of making glad the hearts of others we have flung away, what social amenities we have negligently overlooked, what strong and even justifiable suspicions, unfounded though they be, of being cold, unfeeling, selfish, we have excited in the minds of others, simply because we have not been true enough to ourselves to follow up the right thought with the right action! And when punishment overtakes us, as it sometimes will do, in the form of some social calamity, how few there are whose distress is not embittered by the thought that it might have been much mitigated, possibly averted altogether, by a prompt obedience to the law laid down by our own good intentions!

It would be well for our own sakes if, in the minor matters of life, we would give ourselves some trouble—much would not be required—to solidify in deeds our fluid virtues; if we would seize and fix the momentary inspiration of our better selves. It is mostly in little things that we fritter away the strength of our self-respect, and thus lose heart and hope in our conflict with bad habits. Character is formed by multitudinous accretions, each so minute in itself as to be imperceptible. It is hardly ever the result of a single volcanic disturbance of the elements of our moral being. He who, in the social sphere, and in things all but indifferent in their nature, practises ready obedience to the impulses which commend themselves to his sense of what becomes him, is really training himself for the most arduous struggle which may chance to be in reserve for him. "Take care of the pence, and the pounds will take care of themselves" is a favourite maxim with economists, and, adapting the spirit of it to our present subject, we say—"Realise your good intentions in trifling matters, and in more important ones they will tend to realise themselves." You intend for example, to note down something which may be serviceably communicated to a friend—you have leisure to do it forthwith—the means of doing it are at hand, or within easy reach. It is true that you may lay aside your purpose without exposing yourself to his reproach, for he knew nothing of it, and can know nothing of it but by its fulfilment. Well, for your own sake, if not for his, see to it that procrastination does not cheat you out of an opportunity of being loyal to the suggestion of your own judgment and affection. Make it a rule to wipe these memoranda off the tablet of your mind by compliance with them as soon as you read them there—that is, of course, if circumstances will permit. It is astonishing how much you will thereby gain, day by day, in the way of sunshine within, as well as of moral health, which seldom thrives when our sense of rightness is overcast.

We need scarcely remind the reader that the course we have recommended is, as often as not, due to others as well as to ourselves. Those happy thoughts which point out modes in which we may show goodwill to, if not confer benefit upon, a friend or fellow—we know not whence they come, nor whither, if acted upon, they will tend. May they not be sometimes the suggestion of a knowledge and a goodness altogether above us? May we not, by giving effect to them, obey a will which designs to make them fruitful in ways that would never have occurred to us? If they who entertain strangers are encouraged to think that "thereby some have entertained angels unawares," may we not indulge the hope that in practically heeding our good intentions, we shall occasionally discover that they are links in a chain of events meant to illustrate in some signal manner the mind of our Master? Who can tell? Who can trace all his good intentions back to their source? Who can be sure that they are not—rarely, perhaps, but yet occasionally—the whispers which reach us from another sphere? The bare possibility should influence us in our manner of dealing with these evanescent phenomena of the soul, should induce us to treat them with deference, and to respect their monitions. But, all speculation apart, this is emphatically a department in which obedience, like mercy, is "twice blessed," in which it "blesses him who gives and him who takes."

Religious Intelligence.

THE SPECIAL SUNDAY SERVICES.—On Sunday last the special services at St. Martin's Hall were brought to a close. They have been conducted by Churchmen and Dissenters unitedly, and have been well attended. The service in the afternoon was conducted by the Rev. Charles Lee, M.A., of St. John's College, Cambridge, incumbent of Holy Trinity Church, Haverstock-hill, and that in the evening by the Rev. Jas. Fleming, M.A., of the Congregational Church, Kentish-town. At Exeter Hall, on Sunday night, there was a very large attendance, chiefly of working people, the service being conducted by the Rev. W. B. Mackenzie, M.A., incumbent of St. James's, Holloway. The present series of services will be brought to a close on Sunday, the 30th instant. At St. James's Hall there were two services; that in the morning by the Rev. William Brock; and that in the evening by the Rev. John Watson. The Rev. Frederick Greeves was the preacher at the Britannia Theatre on Sunday night. The preachers at the theatres were as follows:—Pavilion, Rev. W. G. Lewis; Standard, Rev. J. F. Glass; Sadler's Wells, Rev. A. C. Price, afternoon, and Rev. W. Brock, jun., evening. Richard Weaver preached at the City of London Theatre, where there was an overwhelming audience. The special services under the dome at St. Paul's continue to be well attended.

SQUARE CONGREGATIONAL CHURCH, HALIFAX.—We understand that the Rev. W. Roberts, late of Southampton, purposes entering upon the pastorate of the above church on the last Sunday in the present month.

LIMERICK.—The Rev. J. Chisman Beadle, whose wife's health has suffered very greatly from the climate, has felt it to be his duty to resign the pastorate of the Independent Church in this city. Under his ministry the church and congregation have more than doubled in numbers. His removal is very much regretted by them, as also by the ministers and people of other churches in the city, by whom he is highly esteemed. A very gratifying and affectionate address, with a purse of fifty sovereigns, has been presented to Mr. Beadle by the church.

PORTSEA.—On Tuesday, the 4th inst, the foundation-stone of the Bicentenary Sunday-school rooms in connection with Buckland Chapel, Portsea, was laid by Wm. Humby, Esq., Mayor. In the evening a public tea-meeting in the present school-room was held, which was crowded to excess; the Rev, A. Jones in the chair. An interesting report of the school, and the steps taken in reference to the new erection, was read by the secretary, and addresses delivered by the ministers present and deacons of the church. The weekly offering plan was introduced as a means to raise the necessary funds to clear off the debt that will be on the building. The cost, including fittings and the purchase of the ground, will be 500*l*., the greater portion of which has yet to be raised.

WALSALL.—On Sunday, March 9th, the anniversary sermons of the Baptist Chapel, Stafford-street, Walsall, were preached morning and evening by Harper Twelvetrees, Esq., F.S.S., of London. Although the weather was wet and unfavourable the attendance on each occasion was very large. Collections were made in aid of the chapel debt. On the Monday evening following a lecture was delivered by Mr. Twelvetrees for the same object in the Guildhall, on the "Travels and Explorations of Dr. Livingstone in Central Africa." The chair was occupied by Henry Highway, Esq., J.P., supported by several members of the corporation and ministers of various denominations. The large hall and galleries were densely crowded. The collections amounted to upward of 32*l*.

READING, CASTLE-STREET CHAPEL.—At a special church meeting held on Monday, March 10, the Rev. T. G. Horton announced his intention to resign the pastorate of the church and congregation assembling in the above place, having accepted an invitation to become the minister of Green-street Chapel, Wolverhampton. Mr. Horton, with deep feeling, assigned as the sole and only cause of his leaving the imperative necessity laid upon him of seeking a permanent change of air for the restoration of his wife's health. This announcement was received with the greatest regret for the loss of his valuable services to the church, and of the sincerest sympathy with him on account of the painful cause of his taking this step. The labours of Mr. Horton in Reading, extending over rather more than five years, have been greatly owned and blessed, so that he leaves the church and congregation in a state of great prosperity.

STONEHOUSE, GLOUCESTERSHIRE.—On Tuesday evening, the 4th inst., a tea-meeting was held in the British School-rooms at Stonehouse, Gloucestershire, at which nearly 300 sat down; after which a public meeting was held in the chapel, which was densely crowded, to celebrate the twenty-fourth anniversary of the Rev. Thomas Maund's labour in that place. A testimonial of esteem and regard was presented to him, with a purse of gold, a parcel of useful articles, and an easy chair, together amounting to 75*l*. S. S. Marling, Esq., presided, and numerous

ministers of various denominations addressed the meeting with much cordiality and affection. One interesting feature was the reading of a letter addressed to the chairman by the Rev. W. L. Mills, who had laboured as curate in Stonehouse for twenty years, testifying his brotherly regard for Mr. Maund, and regretting his unavoidable absence from the meeting.

BILSTON.—The annual meeting of the church and congregation connected with Oxford-street Independent Chapel was held on the 4th inst. From the opening address of the pastor, the Rev. W. J. Bain, and the facts mentioned by other speakers, we learn that the various institutions connected with the church are in a flourishing and active state. The church and congregation have steadily increased, the Sunday-school numbers 300 scholars, who remain in them to a period of life far beyond what is usual. There is also a ragged-school, originated by Mr. Bain, which contains some 210 children. The cottage meetings have been held with increasing interest during the year in the greater part of the stations. In five places these meetings are weekly held, supplemented by visitation and tract distribution. Three of these are in the most densely populated parts of the town, and are doing a work which shows itself in inquiries after God's word, reverence for God's day, and homes more happy and comfortable. A new district is about to be added, the conductors of which will be brought face to face with vice in some of its most hideous aspects. A desire had long been felt that a town missionary and Bible-woman could be maintained in Bilston, and a gentleman of Wolverhampton has recently come forward and offered 50*l.* a-year towards that end. The County Association also offers 30*l.* a-year. To do what is proposed will require 50*l.* a-year more, but there is every ground to hope that this will be raised. The County Association has adopted this evangelisation movement and organised a large scheme with which the Bicentenary year is to be celebrated in South Staffordshire.

Correspondence.

THE BICENTENARY COMMEMORATION.

To the Editor of the Nonconformist.

SIR,—If there were ever an event the celebration of which demanded to be observed without the slightest approach to a narrow and sectarian temper, it is surely that great historic occurrence of 1662, when, under the reign of one of the vilest monarchs who ever lived, two thousand clergymen, in the spirit of self-immolation, refused to place their consciences beneath his tyrannical yoke.

The bicentenary of this memorable movement supplies an opportunity for the gathering together in one firm phalanx of all the true Nonconformists of Great Britain, that they might with common consent record their admiration, review their position, and re-assert their principles; an opportunity which will not hastily return, and which ought not wantonly to be thrown away.

It is, therefore, with unfeigned regret I observe that one section of the Christian community has resolved on separate and sectarian action, as though with them were lodged all the Independency of the realm. The self-respect of other Dissenting bodies will lead them, I have no doubt, to be perfectly indifferent, *save on public grounds*, as to the course any division of the great army may think it becoming to adopt; but this is an occasion on which we are summoned, as by the voice of God, to united action and to magnanimous behaviour. The event eloquently asks it, posterity sternly exacts it. We are preparing the materials of history. We are lifting aloft a beacon to succeeding generations. Men will probably meet to commemorate the tricentenary of the renowned deed which we now contemplate with so much gratitude and pride. Let our conduct be such as may awaken their admiration and inspire their councils. In the sacred name of religious freedom, and in that of the times through which we pass, let there be no divisions among us, but the rather let us come together and lift up our voice with one acclaim, in the language of John Milton, till it reverberate through earth and be heard in high heaven, "Come forth out of thy Royal chambers, O Prince of all the kings of the earth! Put on the visible robes of thine Imperial Majesty! Take up that unlimited sceptre which thy Eternal Father hath bequeathed thee, for now thy bride calls for thee and all creatures sigh to be renewed!"

The reason assigned for the course which is proposed appears to me to be as bad in taste as it is questionable in feeling; the pretext being the raising of funds for the building of denominational chapels. Such a result might have followed on the grand anticipated festival, but to talk about it beforehand, and to present it as an inducement to observe it, savours strongly of the business spirit of the age. Who wants to hear the jingling of money, amidst the stately march of noble intentions, or the harmonious assertion of immortal principles! The measure of our interest in the bright army of martyrs of 1662 is not to be determined by the thousands of pounds we may offer at their shrine. There are occasions when subscription-lists are a desecration; but there are some thrifty souls who would have proposed a collection on the Mount of Transfiguration itself!

It is, however, most gratifying to learn that a Central United Committee has been formed, around which I sincerely hope truly independent Nonconformists of every distinction will rally. If the wise, eloquent, and admirably-toned paper already issued by this body be a specimen of those which shall follow, the interests of literature as well as of sound ecclesiastical polity will be eminently though indirectly, advanced, while it will be shown that thought, genius and talent, are not to be monopolised by a sect, but are proudly independent of religious combinations. If the unseemly division which can only serve to discourage friends and to gratify hostile spectators be the *legitimate* fruit of the Congregational Union, the sooner, in my opinion, that Union, with all its pretensions is dissolved, the better. This sectarian procedure, I respectfully submit, is as bad in policy as it is unsound in action, since it compels high-minded persons, whether Pædobaptists or others, who distinguish between purses and principles, to adopt a course which will show to all that the Congregational Union is nominal rather than real.

When the boasted revivals of evangelical religion shall have consumed the miserable sectarianism and the petty jealousies which pollute the age, they will be attended by more convincing evidence than at present appears, that they were kindled, not by the fœtid fervours of fanaticism, but by the genial breath of heaven.

I am, yours truly,
J. P. MURSELL.

Leicester, March 14, 1862.

THE INTERNATIONAL EXHIBITION AND EDUCATION.

To the Editor of the Nonconformist.

SIR,—In the "classified list of objects admissible into the educational class," issued by her Majesty's Commissioners, August, 1861, "specimens of school work" were distinctly specified. Having received a communication last month, stating that "results or specimens of school work" would not be received, the Congregational Board of Education addressed a letter to F. R. Sandford, Esq., the secretary, asking permission to use the space allotted in accordance with the original plan. To this communication the following reply was returned:—

My dear Sir,—I regret that there is but one answer to your letter: that the rule applied in all other cases must be adhered to, and that it will be impossible to keep faith with other societies which have been forbidden to exhibit "results or specimens of school work," if we permit it in the case of a single institution.—Yours very faithfully,

JOSHUA G. FITCH,
Superintendent of Class 29 (Educational).

To the Rev. W. J. Unwin, Principal of Homerton College.

As the board had requested the teachers with which it is connected to forward results, they deemed it proper to present to her Majesty's Commissioners a memorial, which, with the answer just received, we subjoin:—

MEMORIAL.

The College, Homerton, London, N.E., March 6, 1862.

My Lord,—The Congregational Board of Education beg respectfully to call the attention of your lordship and the Commissioners of her Majesty in connexion with the International Exhibition to a regulation by which "results or specimens of school work" are excluded from the education department.

In the "classified list of objects admissible into class 29," which was forwarded to us, "Specimens of school work, namely:—Writing, drawing, and design, needlework, and industrial work generally," were specified, and as all specimens of school-work were required to be certified by an educational society or board, we issued a notice to about 300 teachers, stating that we should be happy to render our aid in securing a place for such specimens as might be forwarded to us on or before February 25. We now learn, by an official communication received February 23, that "results or specimens of school work are not admissible." Your lordship will appreciate the difficulty in which we are placed, and we feel it due to those whose contributions we have invited to bring the subject under the consideration of her Majesty's Commissioners. Our object is not to obtain a larger amount of space than has been allotted, but permission to use that space in accordance with the instructions we received.

As engaged in promoting popular education, we feel that an exhibition of results produced by various methods is most calculated to promote the improvement of primary instruction. In the Educational Exhibition of 1854 these formed a prominent and interesting feature; and at a time when public attention has been especially drawn to the subject we feel that the exclusion of this part of the original scheme will expose to misconstruction those who are engaged in the practical work of education, and give some countenance to the opinion that they shrink from the test which we think the country seeks, most reasonably, to apply to their operations.—We have the honour to be, my lord, your lordship's most obedient very humble servants,

S. MORLEY, Treasurer of the Congregational Board of Education.
W. J. UNWIN, Principal of Homerton College.

To the Right Hon. the Earl Granville, K.G.

(ANSWER.)

Exhibition Building, South Kensington, W., March 8.

SIR,—I am directed to acknowledge the receipt of your communication of the 6th instant, and to inform you, in reply, that her Majesty's Commissioners regret that they cannot interfere with the regulations that have been laid down by the National Committee in class 29, with respect to the nature of the articles admitted to the department of the Exhibition which has been placed under their superintendence.

I am, Sir, your obedient servant,
F. R. SANDFORD, Secretary.

To the Principal of Homerton College.

I am, Sir, yours respectfully,
WILLIAM J. UNWIN.

The College, Homerton, N.E., March 11.

APPRENTICESHIP SOCIETY.

To the Editor of the Nonconformist.

SIR,—In another part of your journal will be found an advertisement, announcing the next half-yearly election of the Apprenticeship Society.

Although this society has now been in existence more than thirty years, some of our excellent brethren in the country appear to be perfectly unacquainted with its operations. Will you, therefore, permit me to avail myself of your pages to give a little information respecting this institution to all those whom I can thus reach, for whose benefit it was formed.

The society "assists to apprentice the children of Dissenting ministers of evangelical sentiments," by making a grant not exceeding 20*l.* towards a premium; and where no premium is paid, by distributing the amount voted over three or four years, to aid the parents in meeting the expenses of clothing the children during the term of apprenticeship.

According to a fundamental rule of the society, no money can be voted until a child is duly elected. The elections are half-yearly, and take place on the last Tuesday in every March and September.

On the average, two elections are requisite to insure success. Then certain enquiries have to be made respecting the masters under whose care the children are to be placed, &c., so that twelve months may be considered necessary to elapse before money can be received, from the time the first application is made.

Ministers therefore wishing to avail themselves of the benefits of the institution should apply to the committee the year before the child leaves school.

I make these statements, as the committee are frequently pained at witnessing the inconvenience to which worthy ministers are exposed, from their having to wait for that assistance which they had calculated upon receiving at once, through ignorance of the rules of the society.—Yours very truly,

I. VALE MUMMERY, Hon. Sec.

Burlington-cottages, Dalston.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The news from New York extends to March 1st.

There is a full confirmation of the occupation of Nashville by the Federals. The Secretary of War had received a despatch from General Buell, announcing the fact that his troops had taken possession. The Confederates were stated to have abandoned everything in their flight, and a vast amount of stores had fallen into the hands of the Federal troops.

General Banks' division of the Federal force had crossed the Potomac from Sandy Hook to Harper's Ferry, occupied Bolivia and Charleston, and the surrounding country on both sides of the Shenandoah. No opposition to the Federal advance has yet been offered.

The Confederates were said to meditate the evacuation of Columbus.

From St. Louis we learn that General Halleck, in a general order, states that sufficient information has been received that the enemy, in evacuating Mudtown, Arkansas, poisoned the provisions they were obliged to abandon, and that forty-two officers and men were poisoned by eating them.

No advance of the army on the Potomac has as yet taken place, but the weather had become very dry, and the roads were already considered to be in a fit state for marching. There had been various false alarms of battles on the Potomac, entirely without foundation. Their effect, however, was to frighten a large number of persons north from Washington.

A flag of truce from General Johnstone to General M'Clellan had given rise to a variety of reports of the intended submission of the Confederate Government. The negotiation referred merely to an exchange of prisoners, and had no connexion with any offer of compromise or submission.

Mr. Seward, having been informed of the existence of a democratic club in Philadelphia, the purpose of which was to nominate him for the next Presidency, has addressed a letter to one of its officers, stating that when the present civil war was looming up he deliberately renounced all ambition, and went into the Executive Government to aid in saving the Constitution and the integrity of the country, or perish with them. He had renounced all expectation of future personal advantage, and he therefore not only asked, but peremptorily required, his friends to drop his name thenceforth and for ever from among those to whom they looked as possible candidates for national distinction and preferment.

The Federal General Curtis had occupied Fayetteville, Arkansas. The Confederates burnt the town. General Price's army had retreated into the Indian territory.

General Scott's nomination as Ambassador to Mexico had been withdrawn.

President Jefferson Davis has sent a remarkable message to the Southern Congress. He says events have demonstratad that the Confederate Government has attempted more than it had the power to achieve. The fall of Fort Donnelson is spoken of and the surrender of Roanoke Island alluded to as "deeply humiliating." Strenuous efforts were being made to throw reinforcements to the armies at the positions now threatened. The policy of short enlistments had contributed to recent reverses, but he adds:—

Soldiers generally are re-enlisting. A whole body of new levies and re-enlisted men will probably be ready in thirty days. The present force may, in general, be stated at 400 regiments of infantry, with a proportionate force of cavalry.

The process of furlough and re-enlistment last month had weakened the forces for a successful defence. This evil is now substantially at an end. The state of the navy is such that we may confidently rely on contesting the vaunted control of the enemy over our waters.

In speaking of the state of the finances the President said:—"There is no floating debt. The credit of the Government expenditure for the year is 170 millions, a sum less than the value of one year's cotton crop."

A meeting of cotton and tobacco planters was held at Richmond to consider the question of the voluntary destruction of the cotton and tobacco crops, and a committee has been appointed to prepare the business for an adjourned meeting.

A resolution has been introduced in the Confederate Congress to the effect that the South will pledge the last man and the last dollar to prosecute the war and to maintain the right of self-government. The resolution has been referred to the Military Committee. Another resolution was offered, providing compensation for cotton and tobacco burnt.

The *Raleigh Register* considers it would be criminal to deny that the present is the most gloomy period that the South has witnessed since the commencement of the war, and urges the people to fight to the last.

FRANCE.

The debate on the various paragraphs of the address has been proceeding in the Legislative Assembly. On Wednesday M. Billault replied to the speech of M. Favre on the preceding day urging the evacuation of Rome. The Minister, declaring that to quit Rome would be to incur hazards which might trouble the world far and wide, while to countenance reaction would be to stultify France, read a letter from the Emperor, of the 12th of July, 1861, affirming that it was not for him to lay pressure on a free people, and though he (M. Billault) admitted that the occupation of Rome was a violation of right, still the Government of France was

condemned to that act by overwhelming considerations. It had, however, demanded that the Romans, without being given over to others, should be given to themselves, and their municipal rights secured. The *non possumus* and the idea that the temporal power was a dogma were inadmissible, but events must wait for time and Providence. M. Favre insisted upon his amendment, which, upon being put to the vote, was rejected, five members only voting in its favour. The amendment moved by M. Keller, and those of other members, being withdrawn, the fourth paragraph of the address was adopted by 233 o 10.

Some of the French bishops (says the *Times'* correspondent) resolved to proceed to Rome for the canonisation of the martyrs of Japan, in obedience to the letters of Convocation, and in spite of the prohibition of their own Government. Thus the Bishop of Moulins (M. de Dreux-Brezé) has, I believe, already set out. The Archbishop of Tours and the Bishop of Angers, who returned from Rome only a short time ago, are preparing to return; and the Bishop of Perpignan has announced his intention to comply with the summons of the Pope. There are others who will doubtless follow their example, and brave the consequences of their disregard of the Imperial injunction. By doing so the bishops will, it is true, become amenable to the Council of State, and in any case will necessarily widen the breach between France and the Holy See.

ITALY.

The Government has warned the Provvedimento Committee of Genoa to assume a calmer tone, intimating at the same time that it will otherwise be compelled to dissolve the association. It has constituted itself the Italian Emancipation Society, and agreed to receive within their ranks any association which agreed to four cardinal principles:—1. The carrying into effect the *plebiscite* of October 20, 1860 (proclaiming Italy one and indivisible under the sceptre of Victor Emmanuel.) 2. Rome as the capital of Italy. 3. Equality of political rights for all classes. 4. The concurrence of the national armament (*armi cittadine*) in promoting and ensuring the unity and freedom of the country. The result of the meeting is considered to prove that Garibaldi has come to an understanding with the King.

Garibaldi intends to make a tour through Italy, and will preside at the inauguration of the National Rifle Association in the Italian towns.

At a meeting of the members of the Chamber of Deputies, on Wednesday, the majority and the Left passed, by 92 against 4, a resolution to support the Ministry.

On Friday, Signor Ratazzi gave some explanations respecting the Genoa Parliament in the Senate. With regard to the right of association, it had been generally admitted, up to the 25th of February last, that the right of meeting was secured as far as it was not in opposition to other rights. The Government had always reserved the right of intervention. The declaration of Baron Ricasoli in recognising the right of association, had changed jurisprudence. Signor Ratazzi stated that an opportunity had now arisen for regulating this right. The Government would watch the question and consider what it had to propose. The Senate unanimously resolved that it was satisfied with the explanation given by the Ministry.

In the Chamber of Deputies on Saturday, in reply to a question from Signor Petrucelli as to the Convocation of Bishops at Rome, the Minister Signor Poggi replied:—

The object of the convocation at Rome is unknown, but it is certainly not of a religious character. The Government is sufficiently armed by laws against those bishops who should take their departure from the State and should render themselves guilty of acts contrary to the interests of the nation. Up to the present time leave of absence has always been requested, but in case of this not taking place the Government will consider what course to adopt.

The Minister Signor Mancini added a few observations, and Signor Petrucelli declared himself satisfied.

On Monday, after a hostile question from Signor Gallenga, Signor Ordés proposed that the Chamber, should pass to the order of the day without assigning any motive. Signor Ratazzi said he should have wished the discussion to take place, and continued:—"I am not opposed to the previous question if it is to be the means of deciding whether the Chamber supports the programme of the Ministry." Signor Ratazzi stated that he had not been able to complete his Cabinet, because he was not yet sure whether he had a majority, the Chamber not having made known its intentions. He said also:—

I shall carry out the law on the national armament which was voted by a very large majority; but I do not admit that any association should have the right of arming, and of making the dangers which the Government incurs a pretext for armaments. The Government has alone the right of making armaments.

The simple order of the day, as proposed by Signor Ordés, accompanied by a declaration that the adoption would signify that the Chamber supported the Ministry, was then put to the vote. All the members voting were called by name. The order of the day, with its accompanying declaration, was passed by 210 against 80 votes. Three members abstained from voting.

A letter from Garibaldi has been published, exhorting the Italians to subscribe towards the relief of the sufferers by the late inundations in Austria.

The anniversary of the King's birth has been celebrated throughout the country with great solemnity.

The Pope suffered from a slight fever on Thursday, but, his health having improved, left his bed on the following day.

A letter in the *Patrie*, of March 11, says that a prelate and three priests at Rome are compromised by the papers seized at Venanzi's, that twenty-five ladies have been arrested, and that Prince Pallavicini has fled.

AUSTRIA.

In the Vienna Reichsrath the Government has brought in bills to increase the taxes upon ground, upon buildings, upon classes, upon trades, upon incomes (with the exception of the proceeds derived from rent), and to raise the amount of the poll-tax.

The Bank Act was also introduced at the same time.

PRUSSIA.

Prince Hohenlohe, who has just been appointed President of the Cabinet, is an active member of the feudal party and the President of the Chamber of Peers. M. de Hohenzollern, whom he replaces, was a liberal. The other Liberals in the Cabinet, Herr von Patow, Count Schwerin, and Herr von Bernuth, have tendered their resignations, but the King has not yet given his decision. They require, it is said, satisfactory guarantees for the reorganisation of the Chamber of Peers in a manner conformable to liberal opinions.

RUSSIA.

The Livonian Diet has voted that the towns should be summoned to send members to the Diet, together with the introduction of a general Diet and a Senate for the Baltic provinces.

Several concessions have been made to landed proprietors, for the purpose of facilitating the redemption of property, viz.:—A prolongation of the use of state loans formerly granted; the authorisation to contract new private loans; the transfer of former hypothecated debts upon estates given over to peasants; and the acceptation of papers of redemption, at their nominal value, as payment of hypothecated debts.

GREECE.

A despatch from Athens, dated Monday, says:—"All the exterior fortifications of Nauplia were taken yesterday by the Royal troops."

The Paris papers, on the other hand, state that the insurrection has gained ground in the neighbouring provinces. Arta, Prevesa, and Larissa have become the seats of revolutionary committees, which act in open day. The Royal authorities have been expelled from Tripolitza. The insurgents have cut off all communication between the Piræus and the western ports of the Peloponnesus. No soldiers have yet taken advantage of the amnesty offered by the King.

TURKEY.

The official budget for 1862 has been published, and shows a net surplus of 884,163*l.*, including the proceeds of the new tax.

INDIA.

Telegraphic advices have been received from Bombay to Feb. 26. The License-tax has been abolished as unnecessary, the financial equilibrium being restored. The cash balance of the treasury amounts to 18,000,000.

CHINA.

Intelligence from Shanghai is to Jan. 22.

Affairs wore a threatening aspect. The rebels were moving in the direction of this city. A proclamation had been issued by the English and French Consuls declaring Shanghai to be under the protection of the allies. Reinforcements had been sent hither by her Majesty's steamer Pearl. There is no news from Pekin.

AUSTRALIA.

By the January mail from Melbourne we learn that news of the Trent outrage was received on the 12th of that month. The general belief, however, was that there would be no war between England and America. Defensive works were being undertaken in Hobson's Bay. A vote of 42,850*l.* for these and other military works had been agreed to. The tone of the Victoria Parliament had become much more moderate. The All England Eleven had beaten in the contest with the Victoria cricket-players. The heat had been extraordinary—105°, 108°, and 111° in the shade. This heat was followed by a great many deaths of very young children in many parts of the country.

FOREIGN MISCELLANY.

It is reported that the Viceroy of Egypt is likely to visit England during the Great Exhibition.

The Prince of Wales arrived on the 13th inst. at Siout, on his way up the Nile. He has visited the pyramids and the Pacha of Egypt.

A bill has been introduced into the Portuguese Cortes suppressing all religious societies and brotherhoods educating children or nursing the sick.

The Spanish Government have decided not to receive Mr. Roos, the Commissioner from the Confederate States of America.

TELEGRAPHIC COMMUNICATION WITH THE EAST.—The Telegraph to India Company have just received a message from Mr. L. Clarke, at Suez, dated Wednesday, announcing the opening of a station at Jubal Island, in the Red Sea, so that messages can now be sent to that point to catch the mail steamers for India, China, and Australia, which, by sanction of the Postmaster-General, are to call there, instead of being sent by telegraph to Alexandria only. A saving of three days will be thus effected in communication with the East.

HINDOOS AS LEGISLATORS.—The native members of the Imperial Legislature certainly promise to be most useful. I heard Rajah Durken Rao, the ex-Minister of the Gwalior state, speak in Hindustani against a Government bill for entailing grants of land made for loyal services—like Blenheim and Strathfieldsaye—with a clearness, a dignity, and an independence which are not often equalled in the House of Lords. The Bengal Legislature met for the first time on the 1st of February.—*Letter from Calcutta.*

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday a conversational discussion took place between the Earl of Derby and the Lord Chancellor on a difference of opinion which occurred between them in the debate on the Lunacy Bill, in which both noble lords asserted their previous opinions.

The Exchequer Bills Bill passed through committee.

After some further conversation, the House adjourned.

THE REVISED CODE.

On Friday Lord St. LEONARD'S called attention to the proposed system of examination of young children under the Revised Code of Education, which he contended would cause the waste of a good deal of the time of the inspectors, and destroy the useful effect of competition. He pointed out what he conceived to be the mischief which would arise from the system of competitive examination proposed by the code. It pressed unduly on the powers of the children.

After some remarks from Lord KINGSDOWN,

The Bishop of LONDON said that, although he agreed with the main principles of the Revised Code, he thought the suggestion of the Commission of Inquiry, that there should be two grants instead of one, a very good one—the one grant for the result of the examination, the second for attendance. If Government made this concession, it would go far to effect a favourable change in regard to the Revised Code in the public mind.

Lord GRANVILLE showed why the suggestions advocated by the Bishop of London were inadmissible, for it would be better to go back to the existing Minute than to make grants for attendance at schools. He then considered the objections raised by Lord St. Leonard's, vindicated the examination of children by age, and showed the various advantages which would follow its adoption, answered the various details suggested by Lord St. Leonard's, and, in conclusion, thanked the House for the very candid manner in which they had discussed this question.

After a few words in reply from Lord St. Leonard's,

Their Lordships adjourned at a quarter past seven o'clock.

The House of Lords was occupied on Monday with a speech by the Marquis of NORMANBY on the liberty of the press in Italy, and also having reference to the proclamations of a barbarous character which are said to have been recently published. Lord RUSSELL replied in a speech of some length. It appears that the proclamations in question were totally unauthorised, either by the civil or the military authorities.

HOUSE OF COMMONS.

MARRIAGES OF AFFINITY BILL.

On Wednesday, on the order for going into committee on the Marriages of Affinity Bill,

Mr. HUNT moved to defer the committee for six months.

Mr. BALL supported the bill. He considered that Scripture not only sanctioned, but rather recommended and encouraged such marriages. The Jews had always read in that light those passages in the Old Testament which bore on the subject. Nine out of every ten of what might be termed the religious portion of the poor men of this country were of opinion that the Scripture authorised these marriages. To suppose that the passing of the bill would prevent women from visiting their married sisters was to suppose a great moral deformity, which he did not believe to exist in the minds of the people of this country. (Hear.)

Mr. MONSELL opposed the bill. He agreed that it would be wrong to retain upon the Statute-book a law contrary to the general feeling of the people; but he insisted that in Ireland and in Scotland there was the strongest feeling against this bill.

Sir W. JOLLIFFE argued in support of the bill, contending that the law was not in a satisfactory state; that the Act of 1835 was a blot upon the Statute-book; and that the proposed change would render the law more just and equitable.

Mr. GREGSON (amid cries of "Divide!") said that the great preponderance of petitions and signatures since 1857 had been in favour of the present bill. While the signatures to petitions in favour of the bill exceeded 1,000,000, there were only 140,000 signatures to the petitions against it. (Hear, hear.)

The House then divided, when the numbers were—

For going into committee	...	116
For the amendment	...	148
Majority against the bill	...	—32

So the bill was thrown out. The announcement of the numbers was received with great cheering.

MARRIAGES (IRELAND) BILL.

On the motion of Sir H. CAIRNS this bill was read a second time.

CLERGY RELIEF.

In a committee of the whole House,

Mr. BOUVERIE asked leave to bring in a bill for the relief of persons in Holy Orders of the United Church of England and Ireland declaring their dissent therefrom. A clergyman of the Church of England could by no act of his own divest himself of the obligation of canonical obedience to his bishop; he could not engage in any course of life as a layman; or, if he did, he was liable to be proceeded against in the Ecclesiastical Court and to be thrown into prison. The House would agree with him in thinking that they should not endeavour to retain by force in the ministry of the Church those who from conscientious conviction avowed their disinclination to remain. He could mention cases of one or two gentlemen actually suffering under this particular hardship. There was a gentleman, a member of one of the Universities, who had once a very large church in a northern town, but, having formed during his ministration certain conscientious opinions, he resigned his preferment. As he was a young man he wished to go to the bar, but having been in Holy Orders he was prevented from doing so. The canon by which a clergyman was bound said that he should do nothing in the course of life as a layman, and if he had not an independent fortune he was shut out from the means of subsistence. That was a state of things which the friends of the Church of England could not wish to retain. He proposed, therefore, by the present bill, to provide that a clergyman might make a solemn declaration of his conscientious dissent from the doctrines of the Church of England; that that declaration should be registered, and notice of it given to the bishop, and that he should then be permitted to engage in any other course of life. The hon. gentleman concluded by moving the resolution.

Mr. HUBBARD inquired what the right hon. gentleman proposed to do with respect to those who, without leaving the Church of England, were anxious to divest themselves of their clerical character.

Mr. BOUVERIE replied that the bill would not deal with cases of that kind. There was a third class, however, who might make the declaration under the bill—namely, those who entertained conscientious scruples with respect to subscription to the Prayer-book and formulas of the Church, but who wished to remain as laymen in communion with it.

Mr. D. GRIFFITH said if they allowed a person to liberate himself from trammels which were distasteful to him they would offer a decided premium to his going further and professing himself a Dissenter.

The resolution was then agreed to, leave was given to bring in the bill, and it was subsequently introduced and read a first time.

The House adjourned at a quarter to two o'clock.

On Thursday, Major O'REILLY, the newly-elected member for the county of Longford, took the oaths and his seat. The hon. member was introduced by Major Gavin and the O'Connor Don, and as he walked down the House was loudly cheered by Sir George Bowyer and another member behind him, which was responded to by laughter from several members behind the Treasury benches. The hon. member took his seat on the Ministerial side of the House below the gangway.

In answer to Mr. White, Sir C. WOOD said that there had been reason to complain of the working of the Electric Telegraph in India, but the department had been thoroughly reorganised.

In answer to Sir J. Hay, Lord C. PAGET said that it was not intended to bring in the bill of last year, founded on the recommendation of the Royal Commission on the Management of Greenwich Hospital.

SANDHURST COLLEGE.

On the motion for going into committee of supply,

Sir G. C. LEWIS moved that the resolution relating to vote 14 of the army estimates, in which an item referring to Sandhurst College had been struck out by an adverse vote on a division, should be recommitted to the committee of supply. He stated that the House had distinct notice last session that it was intended to expend 15,000*l.* on the buildings at Sandhurst, while any promise that was made not to extend the plan of education at that college without the consent of Parliament had been faithfully kept. The plan proposed for the extension of Sandhurst, so far from being a job, was the very opposite of it, for it had been designed by the Duke of Cambridge with a view to circumscribe his own patronage in the dispensation of commissions. The consequence of refusing the vote would be to sanction the giving of non-purchase commissions by competition, 160 of which would be thrown open yearly, the money value of which was 85,000*l.*

Mr. SELWYN contended that no case had been made out for rescinding the vote which had been come to on a previous evening.

Mr. B. OSBORNE said that the new scheme of military education had been only now propounded, although votes were taken last year for its establishment. This was not a question of retrenchment, but of whether the plan for the education of officers was an advantageous one, and he was of opinion that it was.

Eventually the motion for the re-committal of the vote was agreed to without a division.

NEW ZEALAND.

Mr. ADDERLEY inquired what was the nature of the plan of native administration proposed by the Governor of New Zealand, and whether the Imperial Government would be free from the responsibility for the scheme, and from the military and civil expenditure involved in its adoption; and whether the present number of troops in that colony were about to be reduced.

Mr. C. FORTESCUE said that the Secretary for the Colonies had sent a pressing inquiry to Sir G. Grey, the Governor of New Zealand, as to what was the course to be pursued in carrying out the native administration, and what efforts the colony was inclined to make towards paying the expenses of the recent war. Her Majesty's Government had not committed themselves in any way to any part of Sir G. Grey's plan, or to the expense, civil or military, which it might cause.

Mr. ROEBUCK urged a plain, straightforward policy in the case of New Zealand, and he expressed his opinion that there was no little hypocrisy in the alleged efforts to evangelise or civilise the native population. It was an undoubted fact that the aborigines of every country disappeared before the white man; and if a new colony and a new population were to be established in the Southern hemisphere, the sooner the natives disappeared the better.

SUPPLY.

The House then went into committee of supply, and vote 14 was recommitted.

This vote having been agreed to, No. 15, 296,283*l.* for educational and scientific branches, which had been postponed, was taken and discussed, the debate being mainly on military education, on the item for the Military College at Sandhurst.

Sir M. PETO having moved the omission of the item of 71,000*l.* for the surveys of the United Kingdom and Topographical Department, on a division the amendment was lost by 75 to 43.

The vote was then agreed to—thus concluding the army estimates.

The estimates for the revenue department were then taken, and a vote of 750,000*l.* for the salaries and expenses of the customs was agreed to, as were 1,382,274*l.* for the inland revenue, 2,084,687*l.* for the Post-office, 535,834*l.* for the superannuations of the three departments, and the House resumed.

The third reading of the Officers' Commissions Bill was passed.

INDUSTRIAL SCHOOLS ACTS (1861) AMENDMENT BILL.

On the motion for the second reading of this bill, Sir G. GREY said that the act required amendment, inasmuch as sentences recently passed for terms of five years would become inoperative when the act ceased. There had been nine schools certified under the act, in addition to those which had been established under the previous act. Under the existing act the Treasury were authorised to pay for a child during the whole time of its detention. Next year the House would be asked to consider whether the act should not be continued for a considerable period. If it was found to work well it would no doubt be continued.

After a few words from Mr. Newdegate, Mr. S. Estcourt, and Mr. Adderley, the bill was read a second time.

The other business was disposed of, and the House adjourned.

THE CESSION OF ITALIAN TERRITORY.

On Friday Mr. GRIFFITH asked whether the Secretary of State for Foreign Affairs would endeavour to ascertain that there was no intention on the part of the new Italian Ministry of entertaining any question of the cession of any territory now belonging to the Italian kingdom to France, under any pretence or consideration whatever.

Mr. LAYARD said that the question had been fully discussed last year, and Lord Russell then said that he had received distinct assurances from Baron Ricasoli that he would not yield an inch of Italian territory to France; and that assurance having been accepted, it would be insulting to the Italian Government to ask a renewal of it.

TURKEY.

Mr. FREELAND called attention to the papers presented in 1861, relating to reforms in Turkey, and to the mission of Lord Hobart and Mr. Foster to Constantinople, and moved an address for copy of their report on the finances of Turkey, and of any correspondence that may have taken place between the Governments of France and England relative to their mission.

Mr. LAYARD agreed with Mr. Freeland in his views regarding the general interest which Europe had in the wellbeing of the Turkish empire. The state of its finances not long ago, he remarked, was not very encouraging, and its credit was low, but the present Sultan had shown great vigour and energy of character, and an ardent desire to restore the prosperity of the country. In spite of great difficulties, he had effected some wholesome reforms, far beyond expectation, and he had no doubt he would complete the rest. The report referred to was a most able document; the scheme it embodied was a very practicable one, and, what was of great importance, it showed that the state of the country was really sound, and that, with a little management, its financial difficulties might be got over, and a balance be established between revenue and expenditure. He described some of the reforms already accomplished and their results, expressing great confidence in the character of the Sultan and in the high feeling of honesty which was, he said, an essential element of the Turkish character.

CONSOLIDATION OF THE STATUTES.

Sir F. KELLY called attention to the question of the consolidation of the statutes. He pointed out that, looking to what had already been done in the way of consolidation, it would be possible to continue the process until the Statute-book was reduced from forty-two to six or seven volumes.

The ATTORNEY-GENERAL stated that, for the purpose of continuing the expurgation of the statutes, the gentlemen who had been previously engaged in the work were now zealously and vigorously employed upon it. It was not intended to take up the bills alluded to at present.

PERSECUTION IN SPAIN.

Mr. KINNAIRD asked if any result had followed the efforts to obtain remission of punishment for Matamoros and others, now under sentence of the galleys, on the charge of maintaining certain religious opinions and practices contrary to the religion of the State, and if any and what steps had been taken in reference to this matter. He spoke of the extent to which this persecution had been carried, and the numbers and sufferings of the victims, who looked anxiously for the interposition of the English Government.

Lord PALMERSTON was sorry that he could not report any satisfactory result following the attempts of the Government to obtain the pardon and release of the persons alluded to. The difficulties were very great. The Roman Catholic priesthood exercised great sway in Spain, and wherever they gained predominance there was the utmost amount of intolerance. Efforts had been made to procure the exercise of mercy in these cases, but they had been hitherto successful.

Mr. BLAKE defended the Spanish Government, to whose tolerance he bore testimony from personal knowledge, and who, he said, repressed religious opinions only where employed as a means of disseminating political doctrines. Mr. WHALLEY, on the other hand, contended that these persons were persecuted and punished for their religious opinions as heretics. Sir R. PEEL believed that Mr. Blake was in error in supposing that these poor men had been in any way connected with political transactions.

SUPPLY.

The House then went into a committee of supply, when Mr. PEEL moved a vote for the Post-office Packet Service Estimate. Mr. BAXTER called attention to the increase of this vote, and to the practicability of reducing its amount, throwing out suggestions for that object. The vote was agreed to, after a long discussion.

The report of the committee of supply was, after some discussion, agreed to.

THE NEW COURTS OF LAW.

Mr. COWPER obtained leave to bring in a bill to supply means towards defraying the expenses of providing courts of justice, and offices belonging to the same, which it is proposed to erect on a site lying between the Strand, near St. Clement's Church, and Lincoln's Inn. The fund from which it was proposed to take the sum required was the Suitors' Fund in Chancery, now amounting to 1,290,000*l.*, and the Suitors' Fee Fund, which was also of large amount, the Consolidated Fund being made the guarantee for replacing the money if it ever became necessary.

ECCLESIASTICAL COMMISSION.

Mr. H. SEYMOUR moved to nominate the select committee on the Ecclesiastical Commission:—Mr. H. Seymour, Mr. Cardwell, Mr. Lowe, Mr. E. Pleydell Bouverie, Sir J. Pakington, Mr. Walpole, Mr. Deedes, Mr. Selwyn, Mr. L. King, Mr. Fenwick, Mr. Alderman Copeland, Mr. Newdegate, Mr. Kinnaird, Mr. Freeland, and Mr. Tite.

On the first name, however, Mr. LYGON divided the House, and there were—

Ayes	...	...	...	33
Noes	...	...	...	1
Majority	...	...	...	—32

The total number of members present, including Mr. Speaker and the tellers, being thus only 39, the House was in effect counted out at twenty minutes to twelve.

THE SUMTER AND ITS OFFICERS.

On Monday, in answer to Mr. Griffith, Mr. LAYARD said that two officers of the Confederate vessel Sumter, having landed at Tangier, were arrested by the American consul, and heavily ironed and imprisoned. The captain of the Sumter wrote to the English consul, asking him to deliver a letter to the Moorish authorities, and to interfere in the matter, which latter our consul declined. A Federal ship of war arrived at Tangier, and, having landed an armed force, demanded the prisoners. The Moorish authorities resisted, on the ground that by existing treaties between Morocco and the United States they were not bound to deliver up political prisoners, but the Federal consul threatened to strike his flag, and to declare war against Morocco. He (Mr. Layard) had stated on a former occasion that the prisoners had been released, but that proved not to be the case, but they had been transferred from the Federal ship-of-war to a merchant ship at sea, and transmitted to America.

THE FINANCIAL STATEMENT.

In answer to Mr. Moffatt, the CHANCELLOR of the EXCHEQUER said that he expected to be able to bring forward his financial statement on Thursday, April 3.

INTERNATIONAL MARITIME LAW.

The debate commenced on Mr. Horsfall's motion:—"That the state of international maritime law, as affecting belligerents and neutrals, is unsatisfactory, and calls for the early attention of Government," moved on Tuesday, the 11th inst., was resumed on Monday evening. Mr. Cobden was to have opened the discussion, but Mr. LINDSAY stated that he was suffering from an extreme cold, which made him so hoarse as utterly to incapacitate him from taking part in the debate. Mr. Lindsay spoke in favour of the motion. The LORD ADVOCATE opposed it. Sir S. NORTHCOTE, without adopting the resolution, criticised the arguments of the Lord

Advocate, which, he contended, tended to a state of things which would result in the destruction of our mercantile marine, on which the existence of our naval power depended. He hoped that the motion would not be pressed to a division. The debate was continued by Mr. Leveson Gower and Sir F. Goldsmid in opposition to, and by Mr. Cave, Lord H. Vane, and Mr. Buxton, in support of the motion. Mr. NEWDEGATE also opposed the motion. Mr. MASSEY argued that, in the event of war in which this country was belligerent, the disadvantages of the present system would be all on our side, and that we of all nations ought in our commercial interests to desire the establishment of the principle which was involved in the resolution. Mr. BENTINCK contended that to adopt the resolution would be an act of political suicide.

Mr. BRIGHT thought that the motion was so framed that it might be accepted by the Government and leave it open to them hereafter to found some course of action upon it, supposing that the feeling of the House was ascertained to be in its favour. He argued that the rise of the mercantile marine of America had rendered necessary these changes in the principles of maritime law, which had first been promulgated during the Russian war, and by which the doctrine that the neutral flag covered enemies' goods, and which was the basis of the declaration of Paris, was established. That principle was inevitable then, and it was irrevocable now. The result would be that in the case of England being a belligerent, all her goods must be carried by sea by neutrals, to the absolute ruin of the shipowners. The only remedy was that which was contained in the proposition of the resolution, namely, extending the principle to the merchant shipping of belligerents. He did not deny that this principle was opposed to the ancient theory of war; but the present proposition was but a corollary to the declaration of Paris which had set at naught the old theories of war. He contended that this principle had been accepted and acknowledged by Lord Palmerston, and by the decision of a committee of the House, while even Lord Derby and Earl Russell, who objected to its adoption at the time, now admitted that it was irrevocable, and therefore must be prepared to assent to its obvious and necessary extension. All that was asked was, that the principles of war which prevailed as regarded private property on land should be adopted with reference to private property at sea. At the conference a new principle and a new law was established with the concurrence of the majority of the civilised nations of the world; which was to be permanent for all time, and would not be placed in the category of treaties which might be broken when the parties to it became belligerents.

The SOLICITOR-GENERAL contended that there were good reasons for adopting the proposition of the declaration of Paris, that enemies' goods should be safe under neutral flags, which did not apply to the extension of the principle to ships of belligerents. He denied that any new principles of the declaration of Paris were laid down—it merely waived certain rights; but this motion did seek to introduce new principles. He argued that danger to private property was involved in warfare on land, though not in an equal degree to that to which it was exposed at sea. On the principle now sought to be established it would be difficult to maintain the principle of mercantile blockade, which would be a breach of maritime law against the mercantile marine.

Mr. WALPOLE protested against the declaration of Paris, as fraught with danger to the interests of this country. He urged some statement from the Government that this one-sided declaration should be amended, and made more equal in its operations.

Lord PALMERSTON said that the supporters of the motion were divisible into two: those who wished to extend the declaration of Paris, and those who desired to see it repealed; and it was therefore very difficult for the government to deal with it. The adoption of the doctrine that neutral flags covered enemies' goods was, he believed, a wise and judicious proceeding, therefore he had no intention of attempting to rescind the declaration of Paris. He, however, denied that the principle that the private property of belligerents should be free from capture was a logical sequence from the other principle. He also argued that private property was, in fact, not respected by belligerents on land. The noble lord dealt in detail with the other arguments which had been adduced in favour of the motion, and concluded by reiterating his previously expressed opinion that conceding the principle involved in the resolution would be an act of political suicide on the part of this country.

Mr. DISRAELI urged that a step had been taken in the declaration of Paris which tended towards the diminution of our maritime power; and having briefly reviewed the arguments which had been brought forward, he practically opposed the principle involved in the motion, and expressed his opinion that the declaration should be altered.

The motion was then withdrawn, and the other business being disposed of, the House adjourned.

ELECTION INTELLIGENCE.

WYCOMBE.—The nomination of candidates took place on Monday. The rain poured down in torrents during the whole time the proceedings lasted, but the excitement of the contest appeared to override the inconvenience occasioned by the weather, and a considerable crowd of electors and others were present. Mr. Thomas Wheeler proposed, and Mr. Saunders seconded, the nomination of Mr. J. R. Mills. Mr. B. J. Tuck proposed Mr. Cameron, and Mr. Rose seconded the nomination. The show of hands was declared to be in favour of Mr. Mills. The polling took place yesterday, with the following result:—

Mills	...	...	...	220
Cameron	...	...	...	158
Majority for Mills	...	...		62

At a meeting of his supporters the preceding Wednesday, Mr. Mills thus spoke on the Church-rate question:—

I was one of the first to promote their abolition. (Hear.) I assisted Sir John Trelawny in getting up the evidence before the Committee of the House of Commons, which was the beginning of the agitation, and I am still in communication with him on the subject, and if you should honour me by returning me to Parliament, I shall support his bill. Let me add that to any contribution from the Consolidated Fund in relief of Church-rates I am distinctly opposed. That scheme was proposed twenty-five years ago by Lord Althorpe, and was completely scouted even then, as I believe it would be now. A Church-rate is a voluntary act on the part of the Vestry, but by turning it over to the Consolidated Fund you would destroy its character. A poor-rate can be made without the consent of a Vestry; a Church-rate is the only rate over which the vestry has any control, and to take it out of their hands, unless to abolish it altogether, would be a fraud on the vestry.

NORTH RIDING OF YORKSHIRE.—The nomination took place at York on Monday in presence of from 6,000 to 8,000 persons. Mr. Morritt (Conservative) and Mr. Milbank (Liberal) were severally proposed. The latter said, in the course of his speech—He was a sincere member of the Church of England, and he would hail any reasonable measure to suit the views of all parties, but if they failed in obtaining a healing measure, then he would say let that bone of contention, Church-rates, be once and for ever abolished. A show of hands was then taken, and there appeared to be nearly two to one held up in favour of Mr. Milbank. The poll was then fixed to take place on Thursday. The contest will be a very severe one.

MISSIONARY WORK DURING THE GREAT EXHIBITION.

On Friday evening Sir Culling E. Eardley received, at his residence, 11, Upper Grosvenor-street, a large party of the nobility, clergy, and gentry, whom he had invited to meet the Bishop of London, to confer on the means of promoting the religious good of foreigners visiting the Great Exhibition. Among those present were nearly all the pastors of the Foreign Protestant churches in London, and official representatives of most of the great Missionary, Bible, and Tract Societies of this country. When a hymn had been sung, and prayer offered, Sir Culling explained the object of the meeting, which was similar to that carried out successfully in 1851. To do this considerable funds would be required; for the committee would have not only to secure suitable offices, conference rooms, and preaching places, but they would have to defray the expenses of such pastors as they might invite from various parts of the continent to sustain evangelists and colporteurs at the Exhibition itself, and in the thoroughfares leading to it, at the railway stations, and at three or four large seaport towns. Sir Culling Eardley recommended that in these efforts to give spiritual instruction to foreigners, respect should be paid to their religious opinions, which ought not to be offended by too eager a desire to proselytise. He concluded by stating that the Queen had, at the instance of the Bishop of London, given permission for special services in foreign languages to be held in the Royal German Chapel at Marlborough House.

Mr. Wilbraham Taylor, Mr. Burgess, Dr. Davis, Rev. W. Arthur, Mr. E. Baines, M.P., and other gentlemen addressed the meeting, some of whom explained the results of the efforts that had been made during the former Exhibition to give religious instruction to the foreigners, who, it was stated, were particularly interested with controversial tracts. The Bishop of London expressed the gratification he felt at seeing before him so many clergymen and ministers who, though diversified in their religious tenets, were thus united together in promoting the spiritual welfare of their foreign Christian brethren. Though diversified in opinion, they were all united in their belief of the sublime doctrines of the Christian religion; and he looked forward to the time when their differences would disappear, and all Christians would be gathered together into one fold. His lordship then alluded to the obstacle which the Act of Uniformity presented to the preaching of foreign ministers in our churches, which point had been urged by some of the previous speakers, and he observed that if the Act of Uniformity were objected to on that ground it should be borne in mind that the ecclesiastical authorities were not to blame, for it was the act of the legislature. There were, however, numerous ways in which they might promote the religious good of foreigners without interfering with the Act of Uniformity, and he trusted they would all unite their efforts for that purpose. His lordship then explained the circumstances which led to the establishment of the Royal German Chapel, and to the gracious permission given by her Majesty for its appropriation, at times not required for the regular services, to two special services, one in German and one in French. He concluded by alluding to the loss the nation had sustained by the death of the Prince Consort as an additional motive for sympathy and spiritual aid to the foreigners, especially the Germans, who would come to London during the ensuing season. A second hymn was then sung, and after a benediction from the Bishop of London, the company separated.

THE TAEPINGS OF CHINA.

A Wesleyan missionary lately visited Nanking, accompanying Admiral Hope in the *Coromandel*, and had an interview with one of the rebel chiefs, called the "Shield King," originally Hung-jin, *alias* Han-wang, the "quondam Christian brother and helper" of the missionary, who gives a full account to the *Watchman*. The missionary was accompanied by Chan, as the native teacher and travelling companion. The said King sat at the end of a spacious reception hall, robed from head to foot in yellow satin, and motionless as a statue:—

I soon recognised the fattened features of the former Hung-jin, and remembering the slovenly garb of other days, could scarcely suppress a smile at the present tawdry show, but I thought it right to withhold the familiarities of an acquaintance until they were invited. As I approached his face flushed, whilst strong and kindly emotions rushed in upon me. Following their promptings, I should have given him the greeting of yearning, faithful love; in such circumstances, however, I had to sink the feeling of the missionary. I paused, took off my hat, and bowed, when he arose and coldly offered me his hand. He resumed his seat with a haughty, though embarrassed air, but kept me standing before him. He first inquired what was my business. I lightly answered that "I came to visit you as an old friend, and my only business just now is to know if I can spend a few days in Nanking." This evidently confused him, and, with ill-restrained excitement, he said, "Mr. Cox, you know I have been friendly to foreigners and the missionaries; it has involved me in trouble, and has led to my degradation. I should have hastened to welcome an old friend; but I am ashamed to see you, and I fear also your stay with me may involve me." His manner awakened my worst apprehension, and, as his position depends on the fickle humour of an arbitrary and sometimes childish despot, I feared that degradation might be followed by decapitation on the slightest and most unreasonable pretext. I offered immediately to withdraw, but first wished to tell him more fully the object of my visit. "First," I said, "I would urge you not to allow your present position to endanger your own salvation; second, as I have lately returned from England, I wish to tell you that many there watch your career with solicitude, and the elders of our church charged me to exhort you to adhere firmly to the Scriptures; and a third business is to ascertain if there is a favourable opening in Nanking for Christian missions."

Here he abruptly responded, "For the first and second I am obliged to you. What can I say as to the third? Mr. —— preached in the streets—'Tian-wang is not a Heavenly King, this Tien-Keooh is not a heavenly kingdom;' and our followers, disliking the statements, reported them to the Heavenly King (the Chief or King of the Taeping party). Mr. —— remained here some weeks when one night he compelled the gate-keepers to open the city gates at night, contrary to regulations, for which two of the guard were beaten with 1,000 blows, and very narrowly escaped decapitation, whilst I, to whom he professed to bring important information, was degraded two steps, and had the administration of foreign affairs taken out of my hands. I have nothing to do with foreign affairs now, and you must not speak to me on business." He had risen from his seat, and stood with me, uttering the above with much excitement. After a little hesitation, he resumed, "You are a former friend, and, on condition that you don't introduce political business, you may remain to-night, and return to-morrow to your ship." I accepted this, and asked him to call Chan, my teacher, suggesting that he might meanwhile offer me a chair.

. . . . . .

A female attendant now appeared with a tray of cakes, and Kan-Wang, Chan, S. S., and myself, sat down to tiffin. We were waited on by girls, who were the only servants or retainers that I saw in the hall or apartments of the Shield King. His brother, with a nephew, appeared during our formal interview in the hall, and retired when we left the hall.

Subsequently Hung-jin gave the missionary a long narrative of all that had befallen him since they parted, and spoke in very reverential terms of the Heavenly King, who continues to forbid the worship of idols, and in recent edicts denies that there is any Holy Ghost, affirms that Jesus Christ is inferior to the Father, and that he himself shares divinity with the Son of God. These edicts are issued in the name of a trinity comprising the Heavenly Father, Heavenly Brother (Jesus Christ), and the Heavenly King (himself). In one of them he strangely constitutes a quaternity, by exalting his own child to share this divinity, who, he affirms, holds a rule on earth similar to that which is placed in the hands of Christ in heaven. Such are the blasphemies which now appear, more or less, in all his productions. The writer gives the particulars of an interview with Mr. Roberts, the Baptist missionary, who has so long sojourned in the rebel quarters:—

He goes out almost daily to preach in the streets, or in some house, and is building a small chapel with funds supplied him by the Shield Chang-wang. He is not now at liberty to invite another missionary to stay with him, nor could he encourage me to attempt to settle in Nanking. He has done all in his power to sustain missionaries of his own denomination, and failed, and does not expect he could assist missionaries of another body. The Heavenly King will not allow him to print a tract unless the manuscript be first submitted to his (the leader's) revision. Mr. Roberts has had paper and blocks lying useless in his room for six months. At the same time he is permitted freely to circulate Christian tracts printed elsewhere.

The writer can only regard the Taepings as marauding hordes, dreaded by all classes, save a portion of the very vilest of the people, whose only business is plunder, and who carry calamities without hope of amelioration wherever they roam.

The Duke and Duchess of Argyll have been visiting Alfred Tennyson, the poet laureate, at his seat at Farringford, in the Isle of Wight.

Court, Official, and Personal News.

THE MAUSOLEUM AT FROGMORE.

On Saturday her Majesty laid the first stone of a mausoleum at Frogmore-gardens, in which are to be deposited the remains of her dearly loved husband the Prince Consort, and ultimately her own. Her Majesty, in performing this act of reverential and devoted affection, was surrounded by all her children now in England, and was attended by the ladies and gentlemen of her household in waiting, and those who had in any way specially attended upon the Prince.

Her Majesty, supported by the feeling of the sacred nature of the duty she had to perform, was able to complete the ceremony, and after the stone was laid, the Dean of Windsor said a prayer, asking God's blessing on the work. The few carefully selected persons who were permitted to be present were assembled upon the ground at twelve o'clock, and her Majesty, with no attendance but the Royal children, proceeded on foot from Frogmore House (whither her Majesty had previously come in a carriage in the most private manner) to the spot where the stone was prepared. Upon the stone is the following inscription:—

The foundation stone of this building, erected by Queen Victoria, in pious remembrance of her great and good husband, was laid by her, the 15th day of March, A.D. 1862. "Blessed are they that sleep in the Lord."

The building is to be erected under the superintendence of A. J. Humbert, Esq., architect, and the reclining statue of the Prince will be executed by Baron Marochetti. Her Majesty had wished that this mournful ceremony should take place upon the first anniversary of the death of her revered mother the Duchess of Kent, but as that day was Sunday, the eve of the anniversary was selected.—*Court Circular.*

Her Majesty, we (*Star*) are happy to learn, is in the enjoyment of excellent health, and takes her daily walks and drives in the quiet and secluded vicinity of the Home-park.

The Earl of Derby went to Windsor on Friday and returned to London on Saturday.

The Crown Princess of Prussia, it is expected, will take her departure for the Continent the latter end of this month.

It is expected that her Majesty will return to Osborne the begining of April, or soon after the departure of the Princess Royal for Prussia.

We (*Court Journal*) believe that the preparations for the marriage of her Royal Highness the Princess Alice with Prince Louis of Hesse are definitively arranged, and that, in order to ensure the nuptial ceremony being performed in the most private manner compatible with the high rank of the Prince and Princess, it has been decided that the marriage is not to take place in London. An impression exists in quarters likely to be well informed that the marriage will be celebrated at Osborne.

Her Majesty having been informed that a poor woman, the wife of a lead-melter at Llanelly, had been delivered of three children at a birth, gave her commands to Colonel Phipps to forward the sum of 3*l.*, as a donation from the Queen to assist the poor woman after her confinement.

Miscellaneous News.

EXECUTION AT CARLISLE.—William Charlton was executed on Saturday for the murder of Jane Emmerson, the old railway gate-keeper, under circumstances already fully detailed. He is said to have "exhibited signs of repentance;" but on the other hand, he persisted several times last week in asserting his innocence of the crime of murder.

BEQUESTS TO SOCIETIES.—Munificent bequests are left by the will of Miss Nash, of Angel-place, Bishopsgate, as follows:—London Missionary Society, City Mission, Congregational Building Society, British and Foreign Bible Society, Home Missionary, Asylums for the Blind, Deaf, Dumb, and Idiots; also for Fatherless Children, and Orphan Working School; British and Foreign Sailors' Society, Cancer Hospital, Association Fund for Poor Ministers, and to the Trustees of the *Evangelical Magazine*—to each of these institutions a legacy of 500*l.* To the Poor of the Wesleyan Chapel, Angel-alley, Bishopsgate, the interest of 200*l.*; the poor of the Tabernacles, Moorfields and Tottenham-court-road, the interest of 2,000*l.*; and to three poor women, aged sixty years, and upwards, inhabitants of St. Botolph, the interest of 1,000*l.*, to be held in trust by the rector and churchwardens of the parish.

CRYSTAL PALACE.—On Thursday last Dr. Kinkel gave the second of his course of lectures on the Collection of Art in the Palace. Although this was the first pay-day—admission to the previous lecture being free—we were glad to see so large an audience; a considerable proportion of whom, however, were foreigners. The subject was Egyptian Art. We find it impossible this week to give an outline of the lecture, and must content ourselves with inviting our readers who have time to hear Dr. Kinkel. The learning of many years and many books is compressed into one lecture; and the lecture itself, so free and unartificial, full of quaint touches of the happiest humour, and profusely illustrated, makes the hour and a half, to which it is strictly limited, glide away in the most pleasant and profitable enjoyment. Old Egypt has something worth hearing to say to our nineteenth century.

JAMAICA COTTON.—The Jamaica Cotton Company have received by the last packet very satisfactory letters from their agent in America. Mr. C. Codrington, the principal agent of the company, writes as follows:—

I had hoped to have sent you the first shipment by this packet, but the cotton was not dry enough to gin. You can look for a shipment by the next, but the quality of the first will not be a criterion for the others; for when it opens regularly and in large quantities it is much superior. I am pushing on with planting, having large gangs at work, and hope to get in another 100 acres by the end of March. I enclose you some cotton that I picked this morning on the land that I am now planting; the tree is several years old. The Sea Island that was planted only in December last is beginning to blossom. There will be a large crop of Egyptian, for it is very promising.

A gentleman who had been long a cotton-planter in the Southern district of America, and who has been sent out by the company to assist in growing cotton, has been examining an estate in the plains of Liguanea which has been offered to the company. He describes it as beautifully located at the foot of the mountain, within seven miles of Kingston, the open sea and the harbour lying below it in a southerly direction. The agent at Kingston, referring to this property, says:—"I do not know, taking all circumstances into consideration, any more suited for the purpose, from the fact of its being so near Kingston, where there are thousands of unemployed people. There are now bushes of cotton growing in Liguanea which are covered with cotton almost like a sheet."

UNIVERSITY OF LONDON.—A meeting of the convocation of the University summoned for the purpose of electing candidates for fellowships and of considering certain recommendations from the annual committee, was held on Wednesday at Burlington-house, Mr. C. J. Foster, LL.D. (chairman of convocation), presiding. The convocation was required to nominate three gentlemen, from whom the Crown might select one to be appointed a fellow of the university. Only three candidates were proposed, and the result of the polling was as follows:—Mr. Walter Bagehot, of the Baptist College, Bristol, 46 votes; Mr. Robert Nicholas Fowler, M.A., of the University College, London, 26 votes; and Mr. George Johnson, M.D., of King's College, 97 votes. The report of the annual committee, which was then received, detailed the circumstances connected with the application of the university for a new charter. A draft supplementary charter was prepared, empowering the university to confer the degree, and containing clauses rendering graduates in science, and any future graduates in other subjects, admissible to convocation. In presenting this draft, it was pointed out that under the existing charter new graduates would not only not be members of the convocation, but would not even be members of the corporation. To provide for these matters an entirely new charter had been prepared, and the draft, with various suggestions in regard to other provisions which it was thought desirable should be introduced, was submitted to the annual committee, who in their report recommended that certain of those suggestions should be embodied in the new charter. Mr. J. Sharp, LL.D., moved, and Mr. F. Sibson, M.D., seconded, a vote of thanks to the Senate for their action in this matter, which was carried *nem. con.* Mr. J. Waley, M.A., proposed, and Mr. W. Odling, M.B., seconded, the adoption of the recommendation of the annual committee, to the effect that it was desirable in the new charter to reserve power to convocation to enable all classes of absent members to vote on the nomination of a senatorial list by means of voting papers. Ultimately the motion was carried by a large majority, and further alterations in the existing charter, with the view of giving a more academical title to the officer at present described as chairman of convocation, of obtaining power to confer honorary degrees for the purpose of acknowleding eminence in science, literature, and art, the titles of which should be distinct from the titles of the present degrees, and for other purposes, were subsequently submitted and adopted. A resolution in recognition of the services rendered to the University by the late Vice-Chancellor Sir J. G. Shaw Lefevre was proposed by Mr. J. Storrar, M.D., seconded by Mr. J. Wood, LL.D., and agreed to. The rest of the sitting was occupied in the discussion of the report of the committee on conferring degrees.

Literature.

The Letter and the Spirit: Six Sermons on the Inspiration of Holy Scripture, preached before the University of Oxford. By CHARLES P. CHRETIEN, M.A. Cambridge: Macmillan and Co.

MR. CHRETIEN'S former publications,—Dialogues on Providence, and a Letter to Mr. Maurice on the Mansel controversy,—have made him known as a man of thoughtful spirit, calm temper, and Catholic feeling. It is in his own peculiar manner that he has taken up the subject of Inspiration. Observing the altered state of feeling and information that has arisen lately with regard to the Scriptures, and the impossibility of gaining assent to sweeping and unproved assertions as to its nature and functions, he has desired to lead honest minds into such researches on the subject as may be "conducted without the distraction of painful doubts or the bitterness of excited controversy." We greatly admire the spirit of his work; and believe it may be useful to those who already revere the Scriptures, in giving them an assured faith that through those holy writings the Spirit of God holds converse with their spirits. But we do not see that any point of the controversies on the subject is settled or relieved by the author's suggestions. He has done, somewhat vaguely and diffusely, what has been often done before with more plainness and directness. He has shown, that, from Christendom, which, together with the Scriptures, constitutes the document of Christianity, and from the answer of the spirit within us to the Spirit speaking to us through the Word, we may gain assurance that the Bible is God's word, and that it stands in a manifest relation to the eternal purposes of an ever-living Spirit; and that this assurance of the fact of the inspiration of Scripture is independent of all technical theories, whether of the method by which the Spirit has proceeded, or of the mental and spiritual state of the human instruments to whom we owe the text.

Mr. Chretien's way of approaching the subject is—to consider the Bible as the Inspired Word; the first truth, to *us*, being *its* inspiration, *not* that of *its writers*. This method of approach of course requires that the Book be taken up reverently, and be read for instruction and comfort: and it is then by the inward witness to its Divine truth, by its power of working on the heart, and by the place it has in God's providence, that such a central conviction is established, as permits questions relating to the mode of inspiration, the infallibility of its teachings on natural subjects, and others of the kind, to be thrown off to the very circumference of our investigations. And, as the evidence of its inspiration is to be sought "not in any examination of the state of mind in which individual men wrote the several books, but in the connexion of the Bible with the entire structure and organism of Christianity"; so, also, "the Unity of Scripture is to be looked for in its Spirit and Purpose," and chiefly in its "record of the Life of Him who is the centre of Christian truth;" and, further, the belief in "the full or plenary inspiration of these Scriptures implies neither this nor that theory of structure or contents, but, that *it is all intended to teach us a Divine lesson*, whatever that lesson may be." It is evident that Mr. Chretien is not wholly free from the theorising he deprecates: and while his involved theory of the nature of inspiration answers none of the difficult questions which criticism, history, and science *will* put as to the peculiarities of Scripture teaching, neither does it give any other authority to the Scriptures than that which is apprehended, or rather felt, in the spiritual impression they make, and the spiritual response they awaken, in the human mind.

It is due, however, to the author—whom we do not feel sure that we always understand,—that we should quote his own words in conclusion:—

"I have spoken of Holy Scripture as of an organised whole, a letter, dead by itself, but living, because associated with a living Spirit, and that Spirit, the Spirit of Christ. And as in living and organised beings there are many members and diversities of functions, each useful in its place, but not all equally important . . . so we may expect to find in Holy Scripture great varieties of structure, of necessity, and use. Nay, we are all agreed that we *do* find them. All Scripture is profitable, but not all Scripture equally profitable. . . . There is an order and arrangement of less and greater even in things Divine. Nay, things Divine, equal in one sense, may still be unequal in another. . . . There is no impropriety in saying of the Sacred Volume, that it is all sacred, but not all equally sacred. The consecrating Spirit is in it everywhere, and yet not everywhere in the same way."

Mr. Chretien has himself pointed out that the view he takes of this subject, and the purely moral interest he ascribes to it, involves that the inspiration of Scripture "cannot be regarded practically apart from the work of the Spirit in the heart of the believer." We cannot follow him into that region; but so entirely agree with him that his views thereon are inseparable from his recognition of the Divine character of the Scriptures, that we cannot conceive his book being useful to any who have not already received the Spirit, and already acknowledged to themselves the inspiration of the Bible.

The Life and Times of George Lawson, D.D., Professor of Theology to the Associate Synod. With Glimpses of Scottish Character from 1720 to 1820. By the Rev. JOHN MACFARLANE, LL.D. Edinburgh: Oliphant and Co.

THE life of a Scottish minister, who has been deceased nearly half a century, might, after some recent works of the kind, seem to promise no great novelty or attraction, unless its subject was a man of intense and remarkable individuality. Such a man *was* Dr. Lawson: his character demanded delineation, his eminent services to the Church deserved to be remembered through years yet to come; and, apart from any possible piquancy of stories of Scottish life and character in the last generation, there was so much attractiveness

in the man, and so much significancy in his story, that it is marvellous his life should have remained unwritten so long. Within the last twelve years the matter has been under consideration; but various efforts to get it executed seem to have failed. We heartily rejoice that Dr. Macfarlane has been induced to perform the labour of reviving the name and fame of so good and great a man. He may well—as we profoundly felt when closing his admirable work—"remind his Church how much she is indebted for her present position and influence to the wisdom, piety, and zeal of such a man as George Lawson," of whom, he adds, in enthusiastic words, justified in much by the narrations of the volume, "a man who has had no superior in any Church for extent, variety, and depth of learning, for wonderful sagacity, and, withal, for such a majesty of simplicity, such a fascination of meekness, and such a power of godliness, as entitle him to be held in everlasting remembrance."

This memoir is to so large an extent anecdotal,—presenting Scottish scenes that are not less interesting, while of a higher moral order, than those which recent clerical autobiographies have amused us with,—and, especially, sketches of the worthies of the early days of the Secession Church,—that we could find quotable matter on almost every page. It is one of the most engaging pieces of biography that has come to us for many a day. Accordingly it has been seized upon by the monthlies, before we ourselves had time to read it; and it must have been pretty well presented to most of our readers, before our own commendation reaches them. Abstaining, for that reason, from the extracts we might so readily make, we desire to express emphatically our sense of the merits of the book,—as one that has lively interest, solid instruction, and moral power,—as one that should become familiar and dear to all Scottish Christians, and that will be delightful, also, to those who have not the special qualification of nationality for valuing and enjoying it,—and as one that every *minister's* library may very profitably preserve, for that repeated perusal we give to books that take intimate hold on the deeper sympathies of our nature.

Louise Juliane, Electress Palatine, and Her Times. By FANNY E. BUNNETT. London: Nisbet and Co.

A NEW biography, having historical importance, and presenting an admirable character for contemplation, is to be received with gratitude. Louise Juliane is a name gained to our collection of memoirs of celebrated women; and is not likely to be readily forgotten by those who can appreciate a lofty nobleness and sweet gentleness. The attention of the author of this volume was first drawn to her character by a French work, published at Leyden in 1645, which, besides Memoirs of the life and death of the most Serene Princess Juliane, Electress Palatine, *née* Princess of Orange, promised a summary of public events, and some revelations of secret affairs of the time. Further knowledge of that work suggested the idea of the present volume; and its materials have been industriously collected from continental writers little if at all known in this country, and from the MSS. and Royal Archives at Heidelberg and Munich, from the MSS. department in the British Museum, and from State Papers, besides printed books that relate to the period and that are commonly known. Mr. Motley has gone over some parts of the ground, and working, it appears, contemporaneously with the lady who has so painstakingly prepared herself for her task, has anticipated her in the bringing forth of materials not hitherto given to the world. The greatest praise is due to the author for her judicious and effective composition of those materials into a narrative that is always interesting, written very purely, and pervaded by a thoughtful and sympathetic feeling.

Louise Juliane is interesting to English readers, not only for her personal story, but on account of her family—William of Orange, our own William III., was her father's great-grandson; and it is to the descendants of her own grandaughter, the Electress Sophia, that the British Crown is limited by the constitution. She was born on the 31st of March, 1576, at Delft;—her father, William of Orange, being that man of generous and valorous character, whose name was full of power and hope to the Reformers; and her mother, Charlotte of Bourbon, the daughter of the Duke of Montpensier, and of Jacqueline de Longwi, who had embraced the doctrines of the Reformation, and trained her daughter secretly therein. In June, 1593, Juliane was married to Frederic, Elector Palatine, and took up her residence at the Castle of Heidelberg. In 1610 she lost her husband; and after a sadly chequered life she died in 1644, when her Heidelberg home was in the hands of enemies, and her desire to be laid by her husband necessarily gave place to an arrangement for interring her at Delft, with her honoured father.

The life of Juliane contains within itself a chapter of history full of striking events and having important relations to wider affairs. But the portraiture of her own person gives the great charm to this book: for most truly was she, as the author says, in words we cannot improve upon, a woman whose "character was conspicuous for Christian graces; who exercised no inconsiderable influence upon many of the leading minds of her time; true-hearted, noble, and tender; a model most worthy of imitation by every Christian wife and mother:—patient endurance and noble fortitude are the bright lights upon every page of her history." It is a life that will repay contemplation, and will give elevation and purity to the soul. With grateful pleasure and warm praise, we commend it to the student of the history of the period, and to every lover of a true and holy womanhood.

A portrait, taken we presume from Spanheim's work, rather disappoints one; but the odious costume of the time disfigures a face that is noticeable for the large melancholy eye and the firm but graceful mouth. A view of Heidelberg from an original drawing is much more truthful, if less pleasing, than Turner's glorious transfiguration of the scene.

BRIEF NOTICES.

The Golden Opportunity and How to Improve it: being Prize Essays on the Best Means of Infusing a Missionary Spirit into the Education of the Young. With Introduction by Rev. Canon CHAMPNEYS. (Elliot Stock.) The Rector of Barton, in Yorkshire, offered four prizes for essays on the subjects stated in the secondary title of this volume. Three only of the competing essays were deemed worthy of publication. Two of these are by ladies; one on Missionary Co-operation, by Miss C. S. Pain, of Cambridge, since deceased; and one on the Missionary Spirit, by Miss Ashley, of Bath. But the essay that obtained the first prize, almost of double value to the other two, was by the Rev. J. Stock, of Devonport, well enough known to our readers as a Nonconformist minister; the adjudicators being three clergymen of the Establishment. Mr. Stock's essay is written with abundant knowledge, with large-hearted earnestness, and with much practical judgment. In every Sunday-school his production should be carefully read by the teachers, and widely circulated among elder scholars. Parents, too, will find it suggestive of methods for calling forth the best moral and religious features of character, as well as of rendering appreciable service to the missionary cause. Principles and practical modes of giving them effect are uncommonly well combined in the essay. The lady writers, though manifesting less experience and less literary power, have also deserved the sympathy and approbation of those interested in their great object.——*The Church of Israel:* a Study in Prophecy, from the 26th chap. of Leviticus. By WILLIAM WILSON, M.A., late Vicar of Banbury. (Hamilton, Adams, and Co.) The pious and studious author of this volume died while it was printing; and its issue has been thereby delayed. It is not "a study of prophecy" in the vague sense and wild fashion to which we have often objected; but rather a study of the historical dealings of God with his people, viewed relatively to such portions of prophecy as set forth the progress of the contest between man's sin and God's grace. The materials have been often expounded, but their arrangement and special use here are new. There is an appendix on Biblical Chronology; in which the author maintains the absolute authority of the Hebrew Dates, as read by the conventional orthodoxy of Biblical scholarship in England. We cannot agree with him. Other portions of the Appendix, on the history of the ancient empires, display much learning and acquaintance with modern research.——*The Typical Testimony to the Messiah:* or the Analogy of the Scriptures in relation to Typical Persons. By MICAIAH HILL, Birmingham. (Hamilton and Co.) The principle of this work seems to us very erroneous. The doctrine of "inferred types," as applied by the author, gives an artificial character to Scripture which is derogatory to it. His ingenuity has been wonderfully exercised; but its fruits seem to us valueless, or nearly so. Yet on such simple questions as the absurdity of finding a type of Christ in every reputable man of the olden time, or of supposing the antitype shaped and moulded to the type, he displays a good sense which might, we venture to think, have found better work to employ itself upon than the arbitrary inventions contained in the body of this book.——*The Great Conflict of the Age;* or, Protestantism and Popery Contrasted. A Manual for the Million. (J. F. Shaw.) A book written with knowledge and intellectual energy. It is no common tirade against Popery: but reasons clearly and popularly on the elements of Popery and the elements of Protestantism. Whether "*the* great conflict of the age" be that to which it relates or not, there is no question that there are more battles to come between spiritual and ritualistic religion. Our people need to know more of the subject *in its principles:* and this book may give them help.——*Morning Seed;* or, Bible Words for Young Disciples: by the Rev. W. H. GRAY, M.A. (Nelson and Sons.) Some of the best sermons to children that we ever saw: very likely to be useful to those who address schools; and fitted to happy perusal by young people on the Sunday evening at home. They are a little too long; and a tinge of theology sometimes appears that we protest has no relativeness to those of childish years. They are very lively, plain, and various.——*The Last Regret.* By A Soldier of the Cross. (Gardiner and Son.) A *Poem*, called forth by the "Essays and Reviews"! What next?—Nothing more like this we hope. The "truths of inspiration" don't need to be illustrated in this way. And though the writer appears to be educated and to have facility in composition, there's no poetry in him.

Mr. Charles Dickens gave a reading from "David Copperfield" at St. James's Hall on Thursday night, to a crowded audience.

LITERATURE AND ART.

Mr. Mudie will commence in April a *Library Circular or Monthly Register of Current Literature*, of twenty-four pages quarto.

The memoirs and correspondence of Washington Irving are to be published in England, by Mr. Bentley, during the coming summer.

The author of "Friends in Council" has in the press an essay, entitled "Organisation in Daily Life."

A meeting of the Society of Arts is likely to be held in a few days to discuss the question of procuring some memorial of Albert the Good for the society, as a distinct and private possession. The question will, of course, be carried in the affirmative. —*Athenæum.*

The business of Mr. Manwaring, of King William-street, is we learn, to be wound up. The *Westminster Review* has been transferred to Messrs. Trübner and Co.; Mr. Vance's "Romantic Episodes" has been adopted by Messrs. Chapman and Hall; and Mr. Herbert Spencer's "First Principles," by Messrs. Williams and Norgate. Mr. Devey's projected Life of Count Cavour has not, as yet, found another publisher.—*Critic.*

Messrs. Saunders and Otley commence a new serial in May, entitled the *Church and State Review.* It is to be edited by Archdeacon Denison, and is to take the form and appearance of the *London Review.*

The firm of Messrs. John Foster and Son, spinners and manufacturers, are about to erect, at their own expense, an appropriate and beautiful memorial of the late illustrious Prince. It is to be erected in the village of Queenshead, near to their extensive works.

Messrs. Longman and Co. have just issued a catalogue of their schoolbooks and educational works, which forms a neat quarto of upwards of 100 pages, and affords a striking idea of the enterprise of the firm.

A drama founded upon the popular story, "Adam Bede," is shortly to be produced at one of the minor theatres.

Mr. William Chambers has become the owner, by purchase, at the sale of Lord Murray's library, in Edinburgh, of a collection of Allan Ramsay's manuscripts, containing a copy of his "Gentle Shepherd," and some poems and songs never published.

A correspondent of the *Manchester Guardian* states that Mr. Thackeray is about to resign the editorship of the *Cornhill Magazine.*

Sir Roundell Palmer, it is said, has, for some years, been collecting and arranging materials for a new Hymn-book, which he will shortly publish.

"Axiomata Pacis," by the late John Pease of Bristol, is preparing for publication by Messrs. Longman and Co., in one volume. The work embodies Mr. Pease's opinions on many subjects as reported from his conversation.

It is said that the Emperor of the French intends very shortly to publish his "History of Julius Cæsar." It is also said that M. Mocquard is going to take from this work a drama, which will be written under the direction of his Majesty.

The Master of the Rolls has appointed the Rev. J. Stevenson, of University College, Durham, and vicar of Leighton Buzzard, to succeed Mr. Turnbull as Calenderer of the Foreign State Papers.

A movement is on foot for erecting a statue of the late Mr. Joseph Locke, the eminent engineer.

SALE OF PRE-RAFFAELITE PICTURES.—On Friday and Saturday week was held, at Messrs. Christie and Manson's, a sale of Pre-Raffaelite and other pictures, in the possession of the late Mr. Plint, of Leeds. The collection included some three hundred and thirty-three pictures in oil and water colours. Among the former were to be found many of the pictures which have excited fiercest debate and discussion in recent exhibitions. Here were sold Mr. Millais's "Carpenter's Shop" (525*l.* — Moore), exhibited in 1850; the same painter's "Proscribed Royalist," exhibited in 1853 (551*l.* 5d. Agnew), and his "Black Brunswicker," exhibited in 1860 (819*l.*—Graves); replicas in small of his "Huguenot" (136*l.*—D. White), and his "Escape of the Heretic" (63*l.*—Gambart), with unexhibited pictures by him, a small female head, called "Wedding Cards" (126*l.*—Grindlay), and a pretty figure in a garden of a bridesmaid, prepared to fling the old shoe after the bridal *cortège* (126*l.*—Moore). The first day's sale (of drawings) realised 5,269*l.* 19s. 6d.; the second day's sale (of oil pictures), 13,121*l.* 11s. 6d.; total, 18,391*l.* 11s. In addition to the pictures so sold the executor has, for the benefit of the family of Mr. Plint, several pictures yet in his hands. Among these are Mr. Rossetti's "Mary Magdalen," Mr. F. B. Jones's "Nativity," Mr. F. M. Brown's "Labour," a large and important picture, Mr. A. Hughes's "La Belle Dame sans Merci," Mr. Holman Hunt's "Finding of our Saviour in the Temple," and other works.

Gleanings.

THE RIGHT MAN IN THE RIGHT PLACE.—A husband at home in the evening.

The man who would try to stab a ghost would stick at nothing.

It has been ascertained that the man "who held on to the last" was a shoemaker.

A new yacht is to be built for her Majesty; it is to be rather larger than the Fairy.

An American paper says:—"Marriageable ladies are called waiting maids."

The Bombay news given March 14th was dated the 27th February, only fifteen days previous!

Mr. Gibbons has been elected alderman in place

of Sir H. Muggeridge, Sheriff Cockerell having retired from the contest.

Jupiter and Saturn, now close together, are on the meridian after eleven, and, being in opposition to the sun, are at their brightest. Venus, so brilliant last winter, is now a morning star.

At a fire in Leicester, Eliza Wilson, aged twenty-six, leaped from a fourth-storey window, in the hope of escaping, but falling with her breast against a low wall, was killed.

Captain Vine Hall, late commander of the Great Eastern, has arrived at New Zealand, and commenced his duties as superintendent of the mail steam-packet line running between New Zealand and Australia.

The *Oxford Gazette* gives an account of the Berkshire Hunt Ball, at which "dancing was kept up with spirit until an early hour in the morning." The list of those present includes the names of twelve clergymen.

One peculiarity in the "good society" of London strikes me as worthy of remark. It is the comparatively small quantity of wine imbibed at dinners, and the entire avoidance of "small talk" about the age, vintage, quality, &c. of wines.—*London Correspondent of the New York Tribune.*

About 100,000 cinchona trees, which produce the Peruvian or Jesuit bark from which quinine is distilled, are now flourishing in the Dutch settlements in Java. The cinchona has also been planted in the Neilgherry hills in India with great success. Measures are about to be taken to plant the tree in Ceylon.

TELEGRAPHIC COURTESIES. — CONSTANTINOPLE, FEB. 26.—An interesting passage of words took place yesterday afternoon, between the Pera telegraph office and the Central Office, Lothbury, London. The whole line through between the two capitals being open, Mr. O'Connor, the director of our local office, flashed his salutations through to his compeer at the other end, and received back acknowledgment in one minute. The following conversation then ensued:—"What sort of weather have you on the Bosphorus?" "Fine, with thermometer marking 7 deg." "Is Odessa still closed with ice?" "Yes, two days ago navigation was again interrupted. What kind of weather have you in London?" "Magnificent." "What o'clock is it with you in Constantinople?" "Four o'clock. What with you in London?" "Ten minutes past two." "Pray what is your name?" "Carron; yours?" "O'Connor." "Are you an Englishman?" "Yes." "A warm shake of the hand to you." "Thanks, the same to you." "Have you any messages for London?" "Yes, a few." "Pray send them on."

Births, Marriages, and Deaths.

MARRIAGES.

STEAVENSON — NASH.—March 4, at St. Martin's-in-the-Fields, by the Rev. Samuel Minton, of Gordon-square, London. F. T. Steavenson, Esq., solicitor, Darlington, to Mary Emma Shepheard, only child of John Nash, Esq., of Reed-court, Rochester.

HILL—COOPER.—March 4, at the Independent Chapel, Great Yarmouth, by the Rev. W. Tritton, Elric, only son of Mr. James Hill, St. Augustine's, Norwich, to Elizabeth Eliza, eldest daughter of Mr. Benjamin Cooper, formerly of Priory Farm, Bedingham.

WITTING—BOGGIS.—March 6, at the Baptist Chapel, Sudbury, Mr. Thomas Newson Witting, of Leeds, to Elizabeth, second daughter of Mr. Edmund Boggis, Sudbury.

PLACE—BROUGH.—March 8, Richard Place, Esq., Castle-street, City, and No. 10, Belitha-villas, Barnsbury, to Margaret Jane, widow of the late James Brough, Esq., of Leek, Staffordshire.

LOWE—FRAZER.—March 11, by licence, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. John Lowe, to Miss Henrietta Frazer, both of Hindley.

OATLEY—COPP.—March 11, at Kensington Chapel, Bath, by the Rev. O. Winslow, D.D., Mr. George Oatley, of Bristol, to Miss Harriett Copp, of Bath, late of Ilfracombe, Devon.

REDMAN—FUYLAND.—March 12, at Salem Chapel, Otley, by the Rev. R. Redman, of Knaresborough, brother of the bridegroom, the Rev. Joseph Redman, Brunswick House, Sedburgh, near Kendal, to Marie, youngest daughter of Mr. Fuyland, of Otley.

SIMPSON—BULT.—March 12, at Portmahon Chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Herbert T. Simpson, to Elizabeth, second daughter of S. J. Bult, Esq., of London.

MANNING—ROBINSON.—March 13, at Belvoir-street Chapel, Leicester, by the Rev. J. P. Mursell, John Manning, Esq., of Orlingbury, Northamptonshire, to Sarah, widow of the late John Robinson, Esq., surgeon, and sister-in-law of the Rev. W. Robinson, of Cambridge.

HIRONS—EVANS.—March 15, at the Independent Chapel, Bromyard, by the Rev. J. P. Jones, Mr. William Hirons, of Grindon Bishop, to Miss A. Evans, of Breadenbury.

MINNETT — WILLIAMS.—March 15, at the Independent Chapel, Bromyard, by the Rev. J. P. Jones, Mr. T. Minnett, to Miss Caroline Williams, both of Breadenbury, near Bromyard.

DEATHS.

WOOLDRIDGE.—March 7, at 44, Argyle-square, London, Mrs. Wooldridge, widow of the late Mr. James Wooldridge, Wickham, Hants, aged eighty-three.

BARLOW.—March 7, at Blackheath, Professor Barlow, F.R.S., the distinguished mathematician.

BEAN.—March 7, the Rev. Henry Bean, minister of the Upper Independent Chapel, Heckmondwike. The rev. gentleman preached that evening at Kilpinhill, but became seriously ill on returning to Heckmondwike, and expired in a few minutes after his arrival at home.

GRIFFITHS.—March 9, at his son's residence, Cannock, Staffordshire, in his eighty-third year, the Rev. Daniel Griffiths, for thirty-nine years pastor of the Independent Chapel at Long Buckby, Northamptonshire.

BUCK.—March 10, deeply lamented, Harriet, the beloved wife of the Rev. W. F. Buck, of Ross, in the forty-third year of her age.

MILLER.—March 10, at 134, Oxford-street, London, Mary Ann Lambert, widow of the late Rev. Edward Miller, and mother of the Rev. Josiah Miller, M.A., of Long Sutton, Lincolnshire, aged fifty-nine, deeply regretted by all who knew her.

PORTER.—March 10, at Bedford, Edward Samuel Porter, missionary student, of Cheshunt College, the beloved son of the Rev. Edward Porter, of Cuddapah, East Indies, aged twenty-three years.

WALKER.—March 10, Kate, youngest child of Mr. Walker, 5, Queen's-buildings, Knightsbridge, aged fifteen months.

TREGO.—March 13, at Upper Cheyne-row, Chelsea, John Trego, Esq., late of Enfield, in the seventy-seventh year of his age.

PETERSON.—March 13, at 3, Viewfield-terrace, Hillhead, Glasgow, of scarlet fever, Lindsay Alexander, aged two years, twin son of Mr. A. S. H. Peterson. Friends will please accept of this intimation.

WALLIS.—March 14, William Ralph, eldest son of Mr. W. S. Wallis, Halstead, aged twenty-one years.

ROBINSON.—March 15, in his sixty-fifth year, Charles Burt Robinson, Esq., the Shrubbery, Leicester. Mr. Robinson was a great number of years a deacon of the church under the pastoral care of the Rev. J. P. Mursell, and a warm supporter of the various societies connected with the Baptist denomination.

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The English Funds have been dull during the week, but this afternoon an improvement of ⅛ per cent. has taken place, Consols being 93¾ 93⅞ for Money, and 93⅞ 94 for the Account. The New Threes and Reduced are 92¼ 92½. New Two-and-a-Half per Cent., 77⅛. Exchequer Bills, June, 19s. to 22s. prem. Bank Stock is 238½ 239. India Five per Cent. Loan, 107¾ 108¼.

Foreign Securities continue firm, and business is moderately active.

The operations in the Railway Share Market have been limited, and prices have shown a slight decline in several instances. Joint Stock Bank and Miscellaneous Shares are also a shade flatter.

The supply of cotton on the 7th of March was 430,271 bales, against 881,310 bales at the corresponding period last year. Only 1,651,990 bales of American cotton are in stock at Liverpool. The increased use now made of the once-despised Surats is seen in the annexed analysis of the quantities consumed per week at the present time and in March, 1861:—1861, American, 32,700 bales; Surat, 2,100 bales; other kinds, 3,100 bales. 1862, American, 10,000 bales; Surat, 16,000 bales; other kinds, 6,000 bales.

The report read at the annual meeting of the Briton Life Association shows that during the past year 2,512 proposals for 482,950*l.* had been received, and 1,839 policies for the sum of 349,990*l.* had been granted, which produced an income of 10,084*l.* 15s. 3d. The claims for the year were thirty-four in number, and amounted to 7,198*l.* The balace-sheet and cash account were submitted, from which it appeared that the total income was 35,883*l.* 1s. 3d., and that, after payment of claims, annuities, dividends, and all other outgoings, there was a balance on the year's transactions of 14,204*l.* 14s. 6d. The assets, consisting of loans on bonds, investments in Government securities, &c., &c., amounted to 42,585*l.* 4s. 3d. The report referred to the union between the New Equitable Life Assurance Company and the Briton Life Association, by which the income would be increased to 80,000*l.* a-year. The retiring directors, Mr. Francis Webb and Mr. E. J. Oliver, were, on the motion of Mr. Blyth, of Conisbro', seconded by Mr. Joseph Harding, unanimously re-elected, and Mr. H. Alcock and Mr. W. Brooks were reappointed auditors. A dividend at the rate of 6 per cent. per annum, free of income-tax, was then declared, and a vote of thanks passed to the directors for their services during the year. A special vote of thanks having been accorded to Mr. Messent, the secretary, votes were passed to the medical officers and agents of the company.

The London Sufferance Wharf Company (Limited) has been formed for the purpose of erecting a "Sufferance Wharf and Bonded Warehouses" on an extensive scale in a convenient locality on the north bank of the Thames, where, by a series of detached buildings, and the classification of goods, greater security for their safe storage will be afforded than that which exists. A provisional contract has been entered into on behalf of the company for the purchase, on advantageous terms, of about twenty-six acres of freehold land, a short distance below Blackwall, having a river frontage of 1,000 feet, where vessels may be moored alongside and discharge their cargoes. It is proposed to raise a capital of 300,000*l.*, in 30,000 shares of 10*l.* each, and it is estimated that 160,000*l.* will enable the company to commence and carry on an extensive and profitable business. A deposit of 2*l.* per share, 1*l.* on application and 1*l.* on allotment, is required, which, in the event of no allotment, will be returned to the subscribers without any deduction. In consequence of the greater safety for goods stored, the directors promise a great reduction in the rates of insurance.

BANK OF ENGLAND.

(From Friday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 12.

ISSUE DEPARTMENT.

Notes issued ..	£29,783,595	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion	15,136,595
		Silver Bullion	—
	£29,786,595		£29,786,595

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11 209,241
Rest	3,659,461	Other Securities ..	18,280,554
Public Deposits	7,527,911	Notes	9,772,910
Other Deposits	13,763,718	Gold & Silver Coin	890,516
Seven Day and other Bills	649,131		
	£40,153,221		£40,153,221

March 13, 1862. M. MARSHALL, Chief Cashier

HOLLOWAY'S PILLS.—LIVER AND STOMACH COMPLAINTS.—On change of weather, excessive exertion, or mental trouble, a distressing pain often arises in the side, shoulder, or elsewhere. Its known cause is congestion of the liver; its infallible remedy is Holloway's Pills. Mr. Roberts, of St. George's-square, Liverpool, states that after trying countless means for relieving these oppressive pains without receiving the slightest benefit, he commenced a course of Holloway's Pills, which forthwith ameliorated his sufferings, and in a short time freed him from them altogether. All disorders of the stomach are as readily dispelled. Occasional doses of these purifying Pills will prevent the liver becoming enlarged, and consequently will stave off bilious sickness and diarrhœa, and preserve the complexion from unhealthy sallowness.—[Advertisement].

Markets.

CORN EXCHANGE, LONDON, Monday, March 17.

We had a small supply of English wheat at this morning's market, and moderate arrivals of foreign grain. Millers bought very sparingly, the condition of most of the samples being against a ready sale. A few picked samples of English wheat realised the rates of this day week, but little progress could be made, and a decline of fully 1s per quarter was submitted to on most descriptions. Foreign wheat was dull, and 1s per quarter lower where sales were effected. Of flour we have large arrivals from America, and prices have given way 6d to 1s per barrel. Beans and peas were each 1s per quarter lower. For barley, a moderate extent of business doing at former prices. Supplies of oats are moderate. The trade was without animation, and prices ruled 6d per quarter below the rates of Monday last. There are liberal arrivals off the coast of wheat and Indian corn; a considerable business is doing at a reduction of 1s per quarter in wheat, and late prices for maize.

BREAD.—The prices of wheaten bread in the metropolis are from 8½d to 9d; household ditto, 6½d to 8d.

BUTCHERS' MEAT, ISLINGTON, Monday, March 17.

There was a fair supply of foreign stock on offer in to-day's market, and the demand for it ruled steady at full quotations. The general condition of the sheep was first-rate. There was by no means an extensive show of beasts from our own grazing districts or from Scotland, and the quality of most breeds was prime, especially of the Scots, shorthorns, and crosses. Notwithstanding sales progressed slowly, prices were, in some instances, 2d per 8lbs higher compared with Monday last. A few Scots and crosses realised 4s 6d, but the more general top price for beef did not exceed 4s 4d per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, the arrivals amounted to 1,900 Scots, shorthorns, and crosses; from other parts of England, 800 various breeds; from Scotland, 480 Scots and crosses; and from Ireland, 120 oxen and heifers. The supply of sheep was only moderate as to number, and the mutton trade was tolerably active, and, compared with Monday last, prices were rather higher. Prime old breeds, in the wool, sold at quite 5s 6d per 8lbs; otherwise, the demand was steady at full prices; but clipped sheep were somewhat difficult of sale, at from 8d to 10d per 8lbs beneath those in the wool. Down lambs moved off steadily, at fully 7s 4d per 8lbs. For Dorsets and Isle of Wights the inquiry was depressed. Quotations ranged from 6s 8d to 7s 4d per 8lbs. Only 40 reached us from the Isle of Wight. We have to report a fair demand for calves, and quotations were well supported. The top figure was 5s 2d per 8lbs. The demand for pigs was good; large hogs were in heavy request, at about previous rates. The supply of pigs came to hand in average numbers.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 0	to 3 2	Pr. coarse woolled	4 6	to 5 2
Second quality .	3 4	3 8	Prime Southdown	5 4	5 6
Prime large oxen.	3 10	4 2	Lge. coarse calves	4 2	4 8
Prime Scots, &c. .	4 4	4 6	Prime small . .	4 10	5 2
Coarse inf. sheep .	3 6	3 10	Large hogs . .	3 8	4 0
Second quality .	4 0	4 4	Neat sm. porkers .	4 2	4 8

Suckling calves, 12s to 26s. Quarter-old store pigs, 21s to 29s each

NEWGATE AND LEADENHALL, Monday, March 17.

These markets have experienced fair supplies of most kinds of meat. Compared with this day se'nnight, there has been an improved feeling in the trade, and, in some instances, a slight advance has taken place in the quotations.

Per 8lbs by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef .	2 6	to 3 2	Small pork . .	4 4	to 4 8
Middling ditto .	3 2	3 6	Inf. mutton . .	3 4	3 8
Prime large do. .	3 8	3 10	Middling ditto .	3 8	4 0
Do. small do.. .	3 10	4 0	Prime ditto . .	4 2	4 4
Large pork. . .	3 6	4 2	Veal	3 10	4 8

PRODUCE MARKET, TUESDAY, March 18.

TEA.—There has been but a limited business transacted, prices have been obtained for good and fine samples.

SUGAR.—The market ha been steady for the finer grocery descriptions, and last week's prices have been realised. Refined descriptions have been slightly enhanced in price.

COFFEE.—Good and fine descriptions of colonial have maintained full prices, but in other descriptions have been limited, without any material change in values.

RICE.—The bargains in the market have been on the most limited scale, and the few sales made have been at a sligh decline on previous quotations.

SALTPETRE.—There has been a steady demand, and rather dearer.

PROVISIONS, Monday, March 17.—The arrivals last week from Ireland were 557 firkins butter, and 2,790 bales of bacon; and from foreign ports 9,570 casks butter, and 64 bales and 2,965 boxes of bacon. Irish butter moves off steadily at full prices, according to quality. The supply of foreign butter increased; whilst a fall of 6d to 10d per 8lbs was experienced during the week, except fine American, which maintained its price, say 110s to 112s, best Dutch 120s to 122s. The bacon market ruled very firm, the dealers purchasing freely at the close of the week, particularly for prime fresh qualities. Some sales of best Waterford were made at 60s to 61s on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 17.—The arrivals of home-grown potatoes on sale at these markets are moderately extensive. All good and prime qualities move off somewhat steadily, and previous quotations were fully supported; but inferior are a heavy sale, yet prices are without material change. Scotch Regents 100s to 140s, Scotch Rocks 80s to 100s, York Regents 130s to 150s, York Flukes 140s to 160s, York Rocks 110s to 120s, Lincolnshire Regents 110s to 120s, Foreign 65s to 90s per ton.

WOOL, Monday, March 17.—For Down and hogget wool the inquiry since Monday last has been moderately active, and the quotations have been well supported. All other kinds, however, are a dull inquiry, the export demand having fallen off, nevertheless we have no change to notice in prices. The quantity of wool on offer is by no means extensive.

SEEDS, Monday, March 17.—There has been an improved inquiry for, and more active trade doing in seeds of all descriptions. Of English red the supply and values are irregular, but fine samples have met a better sale at 2s advance. French samples, with small stocks on hand, and higher quotations from France, are also noted 2s dearer. White seed sells more freely, but cannot be noted dearer. Fine trefoils is in request, and fully as dear.

OIL, Monday, March 17.—Linseed oil has advanced to 36s 3d per cwt on the spot. Rape has ruled firm, and foreign refined has realised 49s per cwt. Olive, cocoa nut, and palm oils are a dull inquiry. Fish oils continue neglected. American spirits of turpentine are selling at 64s per cwt.

FLAX, HEMP, COIR, &c.—Saturday, March 15.—In flax about an average business is doing, at late quotations. Hemp, however, is dull, and clean St. Petersburg may be had at from £35 to £35 10s per ton. Jute is dull; but coir goods remain steady in value.

COALS, Monday, March 17.—A reduction on last day's rates. Hettons and South Hettons 16s 6d, Lambtons 16s 3d, Tees 16s, Eden 14s 9d, South Durham 13s 9d, Hetton Lyons 13s 9d, Turnstall 13s 6d, Hartleys 15s, Wylam 14s 6d Tanfield 12s., Haswell 16s 6d. Fresh arrivals, 209; left from last day, 13.—Total, 222.

TALLOW, Monday, March 17.—The tallow trade is steady to-day, at the decline which took place in prices towards the close of last week. P.Y.C. is quoted at 46s per cwt on the spot. Rough fat 2s 5½d per 8lbs.

Advertisements.

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THE TWO THOUSAND of TWO HUNDRED YEARS AGO. By HENRY CECIL.

"But in the world within me, here single as I stand,
A beggar with my scrip, or a noble in the land,
I am not liege to any: I hold my soul from none—
My tenant-soul while ages roll made happy or undone—
But Him, the King Creator, whose voice is speaking now
Within me and without me, in all that I allow,
In all that I refuse, of the evil and the good,
Suggesting where I would not, rebuking where I would.
My Conscience is His Viceroy, commissioned from His throne,
And in that world within me this Lord is lord alone."

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Sir,—The very excellent properties of your Lozenges induce me to trouble you with another testimonial on their behalf. All I can say is, that I have been more or less Consumptive for upwards of three years, and have tried a great number of Lozenges to abate the Cough, but from none have I found such relief as from yours—even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a Cough or Cold on the Chest. Pray make any use of this you please if worth your while.—I am, Sir, your obedient servant,

To Mr. Keating. ABRAHAM TURNER.

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